AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VII.—(XVII.)—NOVEMBER., 1897.—
NO. 5.

THE DECISION OF THE HOLY OFFICE ON THE "COMMA JOANNEUM."

(Various comments have been made during the last few months, upon the decision given in January of this year by the S. Congregation regarding the authenticity of I. John, v., 7; yet they did not by any means exhaust the subject. There are those among serious Bible students who believe that the Roman pronouncement cannot be sustained by critical evidence. Mgr. Lamy, author of the *Introductio in S. Scripturam* (2 vol. Mechlin), *Commentar. in Lib. Geneseos* (2 vol. Mechlin), etc., and especially known as an able critic by his scientific arraignment of Renan's *Vie de Jésus*, has been asked to express his view in the AMERICAN ECCLESIASTICAL REVIEW, making a full examination of the merits of the case, historically, and from the impartial standpoint of sound biblical criticism. From the arguments brought forward by Dr. Lamy it appears that Nölling's contention, published in 1893, before the matter was decided by the Roman Congregation, had after all good reason to sustain it.) EDITOR.

THE ROMAN DECREE.

IN the official edition of the Latin Vulgate brought out in Rome by order of Clement VIII.,[1] the passage in the First Epistle of St. John, chapt. v., verses 7-8, reads:

7. *Quoniam tres sunt qui testimonium dant in coelo: Pater, Verbum et Spiritus Sanctus, et hi tres unum sunt.*

8. Et tres sunt qui testimonium dant in terra: spiritus et aqua et sanguis, et hi tres unum sunt.

1 There are three recognized official editions for the use of Catholics, viz., the one of 1592, the one of 1593 and that of 1598, with a *triplex correctorium*, of which the edition published in Rome, in 1862, is a literal reproduction.

The modern editions of the New Testament, styled *critical* editions, notably the *octava critica major* of C. Tischendorf,[1] omit verse 7 and retain only the second part of the text. According to German and English critics, the Greek manuscripts and the ancient versions have not verse 7, and critical science demands that it be expunged from the editions of the Vulgate, as an interpolation the retention of which in the text cannot be justified.

Accordingly, verse 7 has been omitted from the new English version, called *Revised*, which a select body of English and American exegetes prepared some years ago. Since the verse in question clearly teaches the distinction of Three Persons together with the unity of Their nature in the Godhead, we can realize its importance from a theological point of view. However, the passage is not essential to a demonstration of the dogma of the Trinity; the Gospels contain sufficient texts and testimonies for that purpose. On the other hand it would be folly to reject so explicit a testimony in behalf of a Catholic doctrine, unless we have very grave reasons for doing so. This has caused Catholics to have recourse to the authority of the Apostolic See, and to submit to the Congregation of the Holy Office the question, whether we can with safe conscience reject verse 7, or call it into doubt. The Congregation has answered: *No;* and the Sovereign Pontiff has approved and confirmed the answer.

Here is the document:

Feria IV., die 13 Januarii, 1897.

In Cong. Gen. S. R. et U. I. habita coram Emis. ac RR. DD. Cardinalibus contra haereticam pravitatem generalibus inquisitoribus, proposito dubio:

Utrum tuto negari, aut saltem in dubium revocari possit esse authenticum textum S. Joannis in epistola prima cap. V., vers. 7, quod sic se habet: *Quoniam tres sunt qui testimonium dant*

1 *Novum Testamentum graece*, ad antiquissimos textus denuo recensuit, apparatum criticum apposuit *Const. Tischendorf.* Edit. octava critica major. *Prolegomena* scripsit C. R. Gregory, Lips. 1869–1894. 3 vol.

in coelo: Pater, Verbum et Spiritus Sanctus: et hi tres unum sunt.

Omnibus diligentissimo examine perpensis, praehabitoque D. D. Consultorum voto Em. Cardinales respondendum mandarunt: *Negative.*

Feria vero VI., die 15a. ejusdem mensis et anni, in solita audientia r. p. d. adsessori S. O. impertita, facta de suprascriptis accurrata relatione SSmo. D. N. Leoni PP. XIII., Sanctitas Sua resolutionem Emorum Patrum adprobavit et confirmavit.

Hence the authenticity of verse 7 can no longer *tuto* be denied or called into question. Its retention in the editions not only of the Vulgate but of the Greek text and in the translations in the vernacular tongue is obligatory. Its suppression in the English revised edition, and in the numerous editions of the Greek text which have recently been published, is indeed without sufficient ground.

HISTORY OF THE CONTROVERSY.

The question which we are obliged to answer is whether the decision of the Holy See is justifiable in view of the progress made by recent critical science, a science which has enabled the student of the Bible to compare the existing text with original manuscripts and ancient versions far more thoroughly than had been done by former critics. We have been told that the above decision was dictated by narrow ideas, and is founded upon ignorance of higher criticism, that the officials of the Roman Congregation have followed the stubborn tendency of remaining in the old rut, out of an exaggerated respect for the official edition of the Vulgate. In other words, the decision is anti-scientific. Let us see if this be true.

When in 1516 Erasmus brought out the first edition of the Greek New Testament, the verse about the three heavenly testimonies was missing. In the *Annotationes* printed the year before, he had merely said that verse 7 was not to be

found in the manuscript which he had followed in publishing his edition. But the verse was to be found in all the editions of the Vulgate; everybody accepted it as authentic; Erasmus himself raised no question about it, he merely recorded a fact. Within a few years, the *Polyglotta Complutensis*, the publication of which had been retarded a long time, finally appeared. It contained a Greek text of the New Testament printed before that followed by Erasmus, and there was the celebrated verse.[1] T. Lopez Stunica, one of the foremost collaborators of the Polyglot of Cardinal Ximenes, reproached Erasmus with the omission of verse 7. The latter, in justifying himself, observed that he had actually, since his publication, found the verse in a manuscript of England, that he had likewise found it annotated by a modern hand in the margin of another; but that on the other hand the verse was wanting in two very old manuscripts which he had seen in Bruges; moreover that he had received word from Rome that the Codex of the Vatican did not have it.[2] Nevertheless Erasmus inserted verse 7 in his third edition of 1522, and it was kept in the following editions and in the various editions of Robert Etienne, of Plantin and of the Elzevirs. When in 1546 the Council of Trent formulated, in its fourth session, the Decree *de Canonicis Scripturis*, verse 7 of the fifth chapter of the First Epistle of St. John was not under controversy. Though we ascertain from the Acts of the Council that the Fathers and the theologians were much concerned about the authenticity of the passages in the Gospel describing the history of the woman caught in adultery, the sweating of blood in the garden of Olives, and the last verses of the Gospel of St. Mark, there is no mention whatever made of the verses of the three heavenly testimonies. It is evident from the Acts of the Council that by the words: "Si quis libros ipsos integros cum omnibus suis partibus prout in Ecclesia Catholica legi consueverunt

1 Most likely after the *Codex Rhodiensis* of which Stunica speaks.

2 See in *Critici Sacri*, Edit. Amstelod. 1698, tom. IX., T. Lop. Stunicae *Annotationes* in *D. Erasmum* et D. Erasmi (Roterod.) *Apologia*.

et in veteri Vulgata latina habentur pro sacris et canonicis non susceperit, anathema sit," the Fathers had in mind the three passages of the Gospels mentioned above, and had not the least thought of I. John, v., 7.[1]

The Council, when declaring the Vulgate authentic, had ordered that an edition of it be printed as correct as possible . . . *ut quam emendatissime imprimeretur.* The edition which appeared in 1592 had the sanction of Popes Sixtus V. and Clement VIII. The Roman correctors, who had been entrusted with the delicate work of revising and editing did not ignore the fact that verse 7 was wanting in many Greek and even in some old Latin manuscripts. But they did not deem that fact a sufficient reason to suppress the verse. Padre Angelo Rocca, secretary of the commission charged by Pope Clement VIII. with the task of revising the Vulgate, has left on a copy of the edition of 1592, the following note destined to be submitted to the Congregation to throw light on the decision: "Haec verba (I. Joan. v., 7) sunt certissime de textu, et allegantur contra haereticos ab Athanasio, Gregorio Nazianzeno, Cyrillo et Cypriano. S. Hieronymus in prologo dicit ea ab infidelibus scriptoribus fuisse praetermissa. In Graeco etiam quodam antiquissimo exemplari quod habetur Venetiis leguntur; unde colligitur Graeca quae passim feruntur, in hac parte esse mendosa, et omnia Latina manuscripta in quibus non habentur illa verba signata."[2] Francis Lucas, better known as Lucas Brugensis, a very painstaking critic, who had personally examined thirty MSS. of the Vulgate, likewise protests in his *Romanae Correctiones in Bibliis Latinis* against eliminating v. 7. Some may contend that Rocca and Lucas Brugensis rely on a *Prologue* of St. Jerome to the Catholic Epistles which the learned Benedictine Martianay acknowledges not to be the work of the holy Doctor. That question which critics have

1 See *Acta genuina S.S. Oecumenici Concilii Tridentini.* Zagabriae, 1874. Sess. 4a.

2 These words are cited by Card. Wiseman in his first letter on this verse. See *Religious Miscellanies* by his Eminence Card. Wiseman, Tournay, 1858, p. 287-288.

not yet decided may be open to discussion; but whatever conclusion one adopts, it is certain that the *Prologue* referred to is from a very ancient source, since it is found in manuscripts anterior to the eighth century, and the author of it distinctly affirms, in speaking of this verse, the corruption of the Greek manuscripts and the correctness of the Vulgate.

Richard Simon took up the study of this question in his *Critical History of the New Testament.*[1] He demonstrated that the text of the three heavenly witnesses was wanting, contrary to common opinion, in the Greek manuscripts (at least in the greatest number of them) of which Robert Etienne had availed himself. He likewise called attention to the fact that the same text was wanting in many Latin manuscripts and concluded against its authenticity. The very year following he was answered by Thomas Smith.[2]

The learned editor of the *Bibliotheca divina* of St. Jerome, Dom Martianay, joined in the fray and found that the arguments brought forward by Richard Simon were entirely inadequate. The omission of verse 7 in the manuscripts is readily explained by the repetition in verse 8 of the words: "*tres sunt qui . . .*" and "*et hi tres unum sunt.*" Through inadvertence, the copyist passed from the words *tres sunt qui* of verse 7, immediately on to the next *tres sunt qui* of verse 8. All critics admit that the *omoioteleuton* is of frequent occurrence and the source of many mistakes by copyists. On the other hand we should have to have recourse to all sorts of improbable reasons to account for an interpolation in the Latin manuscripts of the words: *Tres sunt qui testimonium dant in coelo, Pater, Verbum et Spiritus Sanctus, et hi tres unum sunt.* Dom Martianay clearly shows that these words are an integral part of the text of the Vulgate, although they are wanting in some manuscripts.

1 Rotterdam, 1683.

2 *Dissertatio in qua integritas et αὐθεντία istius celeberrimi loci I. Ep. Joan., V., 7 a suppositionis nota vindicatur.* Vide *Miscellania,* Londini, 1690, pp. 121–173.

The great exegete Calmet also discussed the question and he, reasoning on entirely independent grounds, reached the same conclusions as Martianay. In the meantime appeared the editions enriched with *variantes* of Mill and Walstein. Next followed the editions of Griesbach and of Matthaei; they created a sensation and opened the era of critical editions which have been so prolific in our century. The authenticity of verse 7 was again called into question. In the second volume of his edition of 1806, Griesbach has a dissertation entitled *Diatribe in locum I. Joan. V.*, 7, in which he said: "Quae in iis includimus (viz., V., 7.) spuria sunt, ideoque a sacro textu eliminanda." The *Diatribe* became a standard authority and the critics who came after Griesbach, not excepting Professor Scholz, who favored Catholic principles, have adopted his conclusions. The more recent edition of Tischendorf-Gregory sums up in a few pages all the arguments that can be adduced against the verse.[1] Richard Porson[2] and Herbert Marsh[3] wrote in the same sense. Thomas Burgess, the subsequent Bishop of Salisbury, energetically defended the authority of the verse in a series of works and pamphlets which appeared from 1820 to 1837.[4] Nicholas Wiseman, later Cardinal Archbishop of Westminster, wrote two *Letters* from Rome in which he cited new authorities and arguments to defend the much discussed text.[5]

It is needless here to enumerate all the authors who wrote, during the second half of this century, for or against

1 *Novum Testamentum ad antiquiss. textus denuo recensuit, apparat. crit. apposuit, Const. Tischendorf. Prolegomena scripsit G. R. Gregory.* Lips. 1869-94. 3 vol.

2 *Letters to Mr. Archdeacon Travis in answer to his defense of three heavenly witnesses, I. John, V., 7.* London, 1790.

3 *Dissertation on I. John, V., 7, by Michaelis, by Herbert Marsh*, vol. iv., pp. 412-441—*Letters to Archdeacon Travis.* London, 1895.

4 *A Vindication of I. John, V., 7 from the objections of Griesbach.* London, 1821, 2d. Edit. 1823. The last pamphlet is entitled: *Three letters to the Rev. Dr. Scholz on the contents of his note on I. John, V., 7.* By the Bishop of Salisbury. Southampton, 1837.

5 *Two Letters on some part of the controversy I. John, V., 7.* Rome, 1835.

the authenticity of the passage. On the whole it may be said that the rationalistic critics reject verse 7, and that the Catholic writers, among whom Le Hir, Danes and Card. Franzelin, have stood for and defended it. We must, however, note two recent exceptions: Father Cornely[1] and Professor Paulinus Martin[2] have distinctly, more especially the latter, taken rank among those who deny the authenticity of the verse.

GENERAL CONSIDERATIONS ON VERSE 7.

And there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost. And these three are one.

The first observation which this text suggests is that it is in perfect conformity with the style and teachings of St. John. Thus the expression: "Give testimony, *μαρτυρεῖν*" as applied to the Divine Persons, is, so to speak, peculiar to St. John. According to that passage, the Three Divine Persons, and not alone the Father or the Son, give testimony (*μαρτυροῦντες*). That is precisely and specifically what St. John teaches elsewhere, in the very same terms.

Several critics look upon the First Epistle of St. John as a preface to his Gospel. In chap. v., 31–32, 36–37 of that Gospel, the beloved Apostle gives the following account of a discourse of Our Saviour: *If I bear witness* (*μαρτυρῶ*) *of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true . . . But I have greater testimony* (*μαρτυρίαν*) *than that of John . . . the works themselves which I do, give testimony of me, that the Father hath sent me. And the Father himself who hath sent me, hath given testimony of me.* In another discourse our Saviour adds: *I am one that give testimony of myself: and the Father that sent*

1 *Introductio specialis in libros N. T.* Paris.

2 *Introduction à la critique textuelle du N. T.* Tome V. Leçons professées à l'école supérieure de théologie de Paris, en 1885–86. Cours autographié de 248 pages in 4°.

me, giveth testimony of me. Joan., viii., 17-18. Behold in the very same terms the testimony of the Father and the Son. The testimony of the Holy Ghost follows soon in identical words, Joan., xv., 26: *When the Paraclete cometh, whom I will send you from the Father, the spirit of truth who proceedeth from the Father, he shall give testimony* (μαρτυρησει) *of me.* Here we have in the Gospel, the identical three witnesses mentioned in verse 7. Some object that when St. John speaks of and mentions both the First and Second Person of the Holy Trinity, he does not say: *The Father and the Word*, but: *The Father and the Son.* Be it so: yet, the term Λόγος *Word* is a typical expression used by St. John in speaking of the Son. It is one of his usual expressions, in keeping with his style. Moreover, in the first chapter *the Word* (ὁ Λόγος) is called ὁ μονογενὴς τοῦ Πατρός. We have therefore the Word and the Father named together here. Others object that elsewhere St. John simply says τὸ Πνεῦμα *the Spirit*, and not τὸ ἅγιον Πνεῦμα, *the Holy Spirit.* I might answer that some later manuscripts omit the adjective *Holy*; but it suffices to observe that the texts here cited against us are not parallel to the one in question. For, in the passages alleged, St. John speaks only of the Holy Ghost, and not of the Three Persons as in the case under discussion. No one doubts that St. John, in teaching the form of Baptism, properly used the words, "In the name of the Father and of the Son and of the *Holy Ghost*," as Our Saviour had ordered His disciples to do.

It is furthermore argued that the words "*in heaven*" are wholly out of place in the verse. What can be, the critics say, the purpose of appealing to a testimony in heaven, a testimony inaccessible to men who are on earth? We might answer by interpreting the phrase simply to mean that "there are three in heaven who bear witness," which need not imply any extraordinary appeal to inaccessible testimony. But apart from this it is plain that we may conceive God as speaking to men from the height of heaven, as He did on the day of the Baptism of Our Saviour, on the day of His Transfiguration, and on the day of the Descent of the Holy Ghost.

There is another noticeable expression: "*Et hi tres unum sunt.*" It is equally characteristic of St. John, being found again in v. 8; and in his Gospel, x., 30, where Our Lord says: "*Ego et Pater unum sumus.*" We may then lawfully conclude that verse 7 is really characteristic of St. John's style, and in keeping with his doctrine. To make an interpolation of it, more cogent reasons than those brought forward are wanted. Let me add that the verses 9–10, in which there is question of God's testimony to His Son, suppose the existence of verse 7, and do not find a sufficient explanation in verse 8, which speaks of three witnesses who gave testimony *on earth.*

As we have already observed, it is easy to imagine that copyists have omitted this verse, but it is entirely improbable that they should have added it. Verse 7 begins with the words τρεῖς εἰσὶν οἱ μαρτυροῦντες, *tres sunt qui testimonium dant*, and ends with the words καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν, or as in the Codex 162, εἰς τὸ ἓν εἰσιν. As the two verses begin and end in an identical manner, the copyist might easily, as we have already pointed out, either in Greek or Latin, pass, by an error of sight, from verse 6 to verse 8. Many an instance of such errors could be adduced. On the other hand, a case of interpolation of as long and important a passage as verse 7 is not known to biblical criticism. No copyist would dare to commit knowingly such a monstrous interference with the writings which were revered as divinely inspired. It is true that Tischendorf and other non-Catholic critics point to the story of the adulterous woman as having been added to St. John's, and the end of the last chapter to St. Mark's Gospel. But an adequate answer has long ago been given to these assumptions.

The contention that verse 7 is a gloss, which has been transferred from the margin to the text, cannot for a moment be entertained. It is true that the old manuscripts offer many an instance of explanatory glosses, of a name or obscure phrase, being, in the course of time, incorporated in the text. But there is no ground which makes this probable in the present instance. For verse 7 explains neither verse 6 nor

verse 8. Verse 6 says: *It is the Spirit which testifieth that Christ is the truth;* and verse 8 adds: *and there are three that give testimony on earth: the spirit, and the water, and the blood.* By saying: *There are three who give testimony in heaven, the Father the Word and the Holy Ghost*, verse 7 sheds no special light either on what precedes or on what immediately follows; therefore, it cannot be admitted as a gloss. To have any such purpose it should be found between verses 9 and 10, which bear, as we said, some relation to verse 7. The supposition that verse 7 is a gloss added in certain Latin manuscripts, is wholly without ground, and we might say anti-scientific. Nor can it be maintained that as a gloss it may have been introduced for the purpose of supplying theologians with a text proving the unity of substance, and the trinity of persons. There was no need for such a departure, since the New Testament furnishes plenty of texts to demonstrate both truths. The fact that the Fathers knew very well how to refute the Arians without especially referring to this text is a decisive proof of our contention.

It is plain, therefore, that verse 7 cannot be eliminated as being out of harmony with the usual style of St. John's expression, nor can it be explained away as being either an interpretative or theological gloss. To show that it does not belong to the original text will require proof positive that a falsifier actually introduced it into the text, and that it cannot be retained according to the laws of true and sound criticism.

We must make a third observation. Cardinal Franzelin lays down as an indisputable principle that the Vulgate which has been declared authentic by the Council of Trent, must be free from the charge of having been vitiated in a dogmatic passage, as is the case for the verse we are writing about. If that principle is true, the question is absolutely settled *a priori* for every Catholic writer. But many Catholic exegetes do not admit that principle, even whilst they uphold the authenticity of the verse of the three heavenly witnesses. Professor Martin goes to another extreme.

Referring to the Council of Trent which concludes its Canon of Sacred Books with this definition: "Si quis libros ipsos integros cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt et in Veteri Vulgata Latina editione habentur pro sacris et canonicis non susceperit, anathema sit," he undertakes to point out the significance of the words: *Prout in Ecclesia Catholica legi consueverunt*, by saying that the Catholic Church is not only the Latin Church, it is also the Greek Church, the Armenian Church and the other Oriental Churches. The Latin Church is only part of the Universal Church; it is not enough that she accepted the verse about the three heavenly witnesses; the Greek Church, the Armenian Church, the Syrian Church should also have accepted it. For it is the totality, the union of all these churches that forms that Universal Church, the Catholic Church. But, he continues, the Council said: "Prout in Ecclesia Catholica legi consueverunt." It must therefore be demonstrated that that verse has been received as authentic not only in the Latin Church but also in the Greek and other Oriental Churches; because only the union of all these communities forms the Catholic Church.

Mr. Martin does not seem aware of the fact that he goes a great deal farther than the Council itself. For the latter immediately adds: "Et in Veteri Vulgata Latina editione habentur." It does not say: "Prout in versione Syriaca, Armenica, Coptica leguntur"; not even: "prout in textu Graeco," but "prout in Veteri Vulgata." Besides, it must be observed that for many centuries the Latin Church is spread everywhere, whilst the Oriental Churches are sadly enfeebled and dismembered since the time of the heresiarchs Nestorius and Eutyches and the schismatic Photius; it would therefore be unfair to attach the same importance to them as to the Latin Church. With regard to the schismatics and heretics, they are detached branches of the tree; the vital sap that was communicated to them by the living trunk has been corrupted. But what is more especially to be considered is that the Church is a body of which all Christians are the members and of which Jesus Christ, represented here

below by His Vicar, the Roman Pontiff, is the Head. A body may lose a foot, a hand, an arm, any member, and yet continue to subsist, to live; but if it loses its head, its ruin is irreparable. The Catholic Church has its head at Rome, in the Latin Church, the Roman Pontiff. The tradition of the Church, mistress of all the others, which directs them as the head directs the body, has therefore an authority which the others have not, and which the reasoning of Mr. Martin does not sufficiently take into account.

THE VERSE OF THE THREE HEAVENLY WITNESSES IN THE LATIN CHURCH.

Traces of the verse concerning the three heavenly witnesses are to be found in the most ancient Latin Fathers. Such testimony is of the greatest weight for two reasons; first, because it is far older than the most ancient manuscripts; for we have no manuscripts which antedate the time of Tertullian and St. Cyprian. In the second place, the testimony of the Fathers shows the sentiment prevailing in the Latin Church at their time. From the passages of the Scripture which they cite we may argue that such passages were admitted as genuine. If the text referred to had not been an integral part of the Scriptures, if there had been any doubt about its divine origin, they would have avoided it, because it laid them open to the charge of basing their argument, on false or dubious texts. If St. Cyprian cites the passage under present discussion, it was because he knew it to be found in the African copies of the third century, for verse 7 refers to a very important point of our creed. It would not have been easy to insert it in the codices without attracting notice, whence we conclude that it was to be found in them.

Tertullian, though he does not cite the passage expressly, makes an evident allusion to it, which proves that he knew it. In his treatise *Adv. Praxeam*, 25, he says: "*De meo sumet*, inquit, sicut ipse de Patris. Ita connexus Patris in

Filio et Filii in Paracleto, tres efficit cohaerentes,[1] alterum ex altero, *qui tres unum sint*, non unus : quomodo dictum est, *Ego et Pater unum sumus*, ad substantiae unitatem, non ad numeri singularitatem." Tertullian speaks of the Three Divine Persons, intimately united, *tres unum sunt.* This is precisely the expression of St. John in verse 7, which we find nowhere else in Holy Scripture. It has been objected that the very expression is found in verse 8. Granted ; but verse 8 does not treat of the Three Divine Persons, whereas verse 7 does ; and here Tertullian names the Father, the Son and the Holy Ghost, who are one and the same substance. It is therefore evident that he borrowed his expression, not from verse 8, but from verse 7. It has been said that Tertullian makes no allusion to any particular text, and that he simply expressed the Catholic doctrine. If so, why did he not say : *Et tres una sunt substantia ?* Why did he make use of an expression so peculiar that he felt called upon immediately to explain it by saying that "*tres unum sunt*" refers "ad substantiae unitatem, non ad numeri singularitatem ?" We have, therefore, in these words of Tertullian, not a citation, but a reference to the verse of the three witnesses, which proves that Tertullian knew the text and that it was known to those in Africa whom he addressed.

St. Cyprian furnishes us with a proof easier to understand, and which confirms our conclusion in regard to Tertullian. In his treatise *De Unitate Ecclesiae*, VI., the illustrious Bishop says : "Qui pacem Christi et concordiam rumpit, adversus Christum facit. Qui alibi praeter Ecclesiam colligit, Christi ecclesiam spargit. Dicit Dominus : *Ego et Pater unum sumus* (Joan. x., 30). Et iterum de Patre et Filio et Spiritu Sancto scriptum est : *Et hi tres unum sunt.*" Tertullian had only made an allusion. St. Cyprian cites a *written text.* That text is not : *Ego et Pater unum sumus ;* it is the text which says of the Father, of the Son and of the Holy Ghost : *Et hi tres unum sunt.* That text is precisely verse 7, where it is said : "*Tres sunt qui testimonium dant*

1 Tertullian does not use the word *Persona* which came into general use at a later time.

in coelo: Pater, Verbum et Spiritus Sanctus, et hi tres unum sunt."[1] It cannot be verse 8, "*et tres sunt qui testimonium dant in terra: spiritus et aqua et sanguis, et hi tres unum sunt.*" For, granted that that verse has the same words *et hi tres unum sunt;* the three words *spiritus* et *aqua* et *sanguis* do not indicate the Three Persons of the Blessed Trinity, and cannot refer to them except in an altogether mystical sense. Now in all the works of St. Cyprian no trace can be found of that mystical interpretation, and nothing authorizes us to attribute it to him. We must therefore conclude that the verse of the three heavenly witnesses was to be found in the copy of the ancient *Itala* version of which Tertullian and St. Cyprian made use, and these two great lights of the African Church have used it as a text admitted by all.

Our conclusions are singularly reinforced by other documents of the Church of Africa. St. Fulgentius, Bishop of Ruspe, in Africa (VI. century), in his discussions against the Arians, cites this verse 7 several times, and adds that the holy martyr St. Cyprian cited it, before him, in his answers to the objections of the Arians. He says: "In Patre ergo et Filio et Spiritu unitatem substantiae accipimus, personas confundere non audemus. Beatus enim Joannes Apostolus testatur, dicens: *Tres sunt qui testimonium perhibent in coelo, Pater, Verbum et Spiritus, et tres unum sunt.* Quod etiam beatissimus martyr Cyprianus in Epist. de Unit. Eccles. confitetur dicens," etc.; here follows the passage given above.[2] And in his treatise *De Trinitate*, chap. IV., he says: "En habes in brevi alium esse Patrem, alium Filium, alium Spiritum Sanctum. alium et alium in persona, non aliud et aliud in natura; et *ego*, inquit, *et Pater unum sumus. Unum*

1 St. Cyprian says again in his *Epistola ad Jubaianum*, xii.: "Si peccatorum remissam consecutus est, et sanctificatus est, et templum Dei factus est. Si sanctificatus est, si templum Dei factus est, quaeso; cujus Dei? Si Creatoris, non potuit, quia in eum non credidit. Si Christi, nec hujus heri potuit templum qui negat Deum Christum. Si Spiritus Sancti, cum *tres unum sint*, quomodo Spiritus Sanctus placatus esse ei potest qui aut Filii aut Patris inimicus est?"

2 *Resp. 10 ad object. Arian.* Patrol. Lat. lxv. col. 224.

ad naturam referre nos docet, *sumus* ad personas. Similiter et illud : "*Tres sunt*, inquit, *qui testimonium dicunt in coelis : Pater, Verbum et Spiritus ; et hi tres unum sunt.* Audiat Sabellius *sumus*, audiat *tres*, et credat esse tres personas et non sacrilego corde blasphemet."[1] One cannot destroy the force of these testimonies by arguing, without proof, that they may be interpolated. Griesbach admits that St. Fulgentius had verse 7 in his Codex. Nor can it be said that the verse had just then been introduced in the African Vulgate ; for St. Fulgentius cites it against the Arians who would not have failed to protest against so flagrant a fraud. St. Fulgentius goes further ; he affirms that St. Cyprian cited it before him, since it is of the three witnesses in heaven "*in coelo*" not of the three witnesses on earth "*in terra*," that, according to St. Fulgentius, the holy martyr had spoken. The verse of the three heavenly witnesses was therefore, already in the days of St. Cyprian, part and parcel of the Latin Vulgate in Africa. As the first Latin versions were admittedly made in Africa, the first translators must have translated from a Greek Codex which contained verse 7, and that Codex was three centuries older than our most ancient manuscripts. We have then a critical authority of unquestioned weight in favor of the disputed verse.

St. Fulgentius is not the only African authority which we may invoke. There is a far greater one. In 484, about four hundred bishops of Africa and Mauritania, together with others from Corsica and Sardinia, met in Carthage and presented to King Huneric a confession of faith, to which their signatures were attached. In it, they said : "Et ut luce clarius unius divinitatis esse cum Patre et Filio Spiritum Sanctum doceamus, Joannis Evangelistae testimonio comprobatur. Ait namque : *Tres sunt qui testimonium perhibent in coelo : Pater, Verbum et Spiritus Sanctus et hi tres unum sunt.*" And it is an eye witness, St. Victor de

1 Patrol. Lat. lxv. col. 500. See also the *Fragmenta a Pinta*, Ibid., col. 707, sqq. They are perhaps of another contemporaneous author ; see likewise the *Fragment.* xxi. against Fabianus, Ibid., col. 777.

Vita,[1] who preserved the document for us. Not one of the four hundred bishops assembled there, doubts the authenticity of the quoted text. To all of them it is a proof, clearer than daylight "luce clarius," of the truth of their faith. They have no apprehension of being accused of fraud, and convicted by the inspection of their own copies. Did they alter them all, and had they done away with all the ancient manuscripts? Have they no fear that their copies might be compared with those of the Arians? Evidently not; for they knew the Arian Codices to agree with their own; and they surely felt able to prove the correctness and priority of their manuscripts, if it came to a challenge and comparison of documents.[2]

With such facts before us, it is difficult to understand how Tischendorf could write: "Ex Patribus Latinis post auctorem *speculi*, primus verbis illis usus est Vigilius Taps., quum in eo, quam sub Idaeii nomine scripsit contra Varimad. libro—tum aliquoties in eis qui ficto Athanasii nomine ad Theophilum scripti sunt de Trinitate."[3] Vigilius of Tapse (†526) was one of the youngest signers of the profession of faith made by the four hundred bishops, mentioned above. He has written twelve books on the *Trinity* against the Arians under the name of St. Athanasius; in these books[4] he cites four times the verse about the three heavenly witnesses. Mr. Martin regards the citations as suspect because one of them is wanting in the first editions. But what if these editions were faulty? In any case the other three citations suffice. Vigilius also wrote under the name of Idaeius, against Marivad or Varimad, and in that work he also cites verse 7, placing it, however, after verse 8, just as we find it in a certain number of manuscripts.[5]

Our opponents bring forward another African, who lived

1 *De Persecutione Vandalica*, iii., chap. xi. *Patrol. Latin.* lviii. 227.

2 Cf. Le Hir. *Études bibliques. Les trois témoins.* Paris, 1869, p. 41.

3 *Nov. Testam. Graece. Edit. octava critica major, ad i. Joan., V.*, 7.

4 *Patrol. Latin*, lxii., col. 243, 246, 274, 297.

5 *Patrolog. Latin.* lxii., col. 359.

fifty years later, Facundius, Bishop of Hermiane, who wrote at Constantinople in 553, in defence of the "Three Chapters." Intending to prove that one must not say "una de Trinitate persona crucifixa est pro nobis," he writes: "Non ergo sequitur ut, cum dicitur unus de Trinitate Dominus Jesus Christus, unus Deus et unus Filius, subaudiatur ex tribus diis aut filiis. Tres tamen sunt Pater, et Filius et Spiritus Sanctus, ex quibus unus recte dicitur Dominus Jesus Christus. Nam et Joannes Apostolus de Patre et Filio et Spiritu Sancto sic dicit: *Tres sunt qui testimonium dant in terra, spiritus et aqua et sanguis, et hi tres unum sunt*" (I Joan., v., 8.). Facundus explains that "spiritus" signifies the Father, "aqua" the Holy Ghost, and "sanguis" the Son made man. That mystical explanation of verse 8 had already been given by St. Augustine *Contra Maximinum.*[1] Facundus continues: "qui sunt hi tres qui in terra testificari, et qui unum esse dicuntur? num Dii? num Patres? num Filii aut Spiritus Sancti? Non utique, sed hi tres, Pater, Filius et Spiritus Sanctus sunt, tametsi non invenitur unum nomen, quod de omnibus communiter masculino genere praedicetur, sicut communiter de illis personis praedicantur genere feminino. Aut si forsitan ipsi qui de verbo contendunt, in eo quod dixit: *Tres sunt qui testificantur in terra: spiritus, et aqua et sanguis, et hi tres unum sunt,* Trinitatem quae unus est Deus, nolunt intelligi, secundum ipsa verba quae posuit, pro apostolo Joanne respondeant. Numquid hi tres qui in terra testificari dicuntur possunt spiritus aut aquae, aut sanguines dici? *Quod tamen Joannis apostoli testimonium beatus Cyprianus Carthaginiensis antistes* et martyr in epistola sive libro quem de Trinitate[2] scripsit, de Patre et Filio et Spiritu Sancto dictum intelligit. Ait enim: *Ego et Pater unum sumus* (Joan. x., 30); et iterum de Patre et Filio et Spiritu Sancto scriptum est: *Et hi tres unum sunt.*"[3] Facundus, however, cites St.

1 *Contra Maximin.*, 22. 2 *De Unitate Ecclesiae.*

3 Facundus *pro Defens. Trium Capp.* 1. chap. 3; Patrol. Latin. lxvii. col. 535. 536.

Cyprian only for the words: "*Et hi tres unum sunt.*" He says that the holy martyr understood these words to refer to the Father, Son and Holy Ghost; but he does not say that he referred to the same the words "spiritus, aqua et sanguis." It is true that Facundus with St. Augustine, St. Eucherius and Cassiodorus interpret in a mystical sense, which strikes us as very arbitrary, the words *spirit*, *water* and *blood* as symbols of the Father, the Son and the Holy Ghost; but nothing proves that he attributed that interpretation to St. Cyprian, who in reality does not give it in any of his works.

It must be conceded that Facundus does not cite verse 7, and that he ignores it where we should expect him to have cited it. Two reasons may be alleged for the omission; it may be that it was wanting in his Codex; or, that he had it at hand, but was unwilling to use it at Constantinople in a discussion with the Greeks, in whose copies it was wanting.

St. Eucherius of Lyons cites verse 7 under the word *number*. We find it in the edition of his *Formula spiritualis intelligentiae* published by Migne, Patrol. Lat. Tom. L, ch. xi.; but in the edition of Card. Pitra from the manuscript of Clermont, belonging to the sixth century, we find under the term *Key of St. Meliton*: *Tres sunt qui testimonium perhibent*,[1] and nothing more. Further on the same Codex under the term *Formularum Eucherii* gives: "Ad Trinitatem, in Joannis Epistola: *Tria sunt qui testimonia perhibent in terra: aqua, sanguis et spiritus*."[2] It is to be remarked that St. Eucherius is not expected to recite verse 7, because he gives only symbolical and mystical meanings. In his *Instructiones*, n. 75, he asks: "Joannes in epistola sua dicit: *Tria sunt quae testimonium perhibent: aqua, sanguis et spiritus;* quid in hoc indicatur?" He answers that it seems to apply to the passion of Our Saviour; but that some understand it, by mystical application, of the Trinity.[3] St. Eucherius can therefore be cited neither for nor against verse 7; although the text of the *Formulae* reading: "testi-

1 Analecta sacra spicilegio Solesmensi parata, Tom. II. 22, n. 11.
2 Ibid. pg. 542, n. 3. 3 Ibid. pg. 568, n 75.

monium perhibent *in terra*" seems to call for the words "*in coelo*" of verse 7 as antithesis.

Tischendorf acknowledges that Cassiodorus, a man deeply versed in Holy Scripture, knew the text of the three heavenly witnesses. In his work entitled *Complexiones in Epistolis Apostolorum*, which Scipio Maffei edited from an almost contemporaneous manuscript, Cassiodorus thus expresses himself on I. Joan., v., 1: "Qui Deum Jesum credit, ex Deo natus est, iste sine dubitatione fidelis est, et qui diligit genitorem, amat et eum qui ex eo natus est, Christus. Sic autem diligimus eum, cum mandata ejus facimus, quae justis mentibus gravia non videntur; sed potius vincunt saeculum, quando in illum credunt qui condidit mundum. Cui rei *testificantur in terra tria mysteria: aqua, sanguis et spiritus*, quae in passione Domini leguntur impleta: *in coelo autem, Pater et Filius et Spiritus et hi tres unus Deus.*"[1] Cassiodorus, like St. Eucherius, mystically interprets water, blood and spirit, as three symbols concerning the Passion of Christ. To those three earthly symbols *in terra*, he opposes the three heavenly witnesses *in coelo*, the Father, the Son and the Holy Ghost, *and these three are one God.* Evidently we have here verse 7. Cassiodorus does not cite it textually, but he gives the sense of it. He puts it in opposition to verse 8, for he contrasts *in coelo* with *in terra.* The last words: *Et hi tres unus est Deus* can be referred only to verse 7, since Cassiodorus refers *tria unum sunt* of verse 8, to the Passion of Our Saviour. It is also to be remarked that Cassiodorus uses the pre-hieronymian Vulgate and not the version of St. Jerome. Maffei's conclusion is therefore justified when he says: Verse 7 was read not only in Africa, but in the most ancient and the most accurate Codices of the Roman Church, since Cassiodorus recommended to the monks to seek, above all else, the correct copies and to compare them with the Greek.

St. Augustine is counted by our opponents among those who do not favor the authenticity of verse 7; at least, they

1 *Patrol. latin.* lxx. col. 1372–1373.

say, he read it not in his Codex. And in fact, he does not cite it even once, although he wrote a work in ten treatises on the First Epistle of St. John. It must, however, be borne in mind that St. Augustine selects from that Epistle only what concerns charity, which is the special and only subject of his writing. Accordingly, he does not cite verse 8 any more than he does verse 7. Hence, he cannot be said to be for or against it. The same observation holds good for his *Speculum* in which he passes from I. John, v. 4, to v. 14, omitting the verses 6-13.[1] Cardinal Mai has published a manuscript of Santa Croce in Jerusalem, another *Speculum*, which, if not written by St. Augustine, certainly belongs to his time. It is compiled after the old *Itala* and cites twice the controverted verse.[2] If it is really St. Augustine's, and Cardinals Mai and Wiseman sustain the contention that it is, the question is settled; but it seems to us that all the difficulties concerning its author are not yet solved. Some insist very much on certain passages of St. Augustine in his two *Books* against the Arian Bishop Maximinus. In the second book, chap. xx., he proves from the words: "*Ego et Pater unum sumus*" (Joan. x., 30), the unity of substance of the Father and the Son, and shows that if the Father and the Son were two different substances, Holy Scripture would not say *unum sunt*, but would add some explanatory word, as when it says: "*Qui adhaeret Domino unus spiritus est*" (I. Cor., vi., 17). After having demonstrated his thesis at length, St. Augustine concludes thus, chap. xxii., 2: "Scrutare itaque Scripturas canonicas veteres et novas, et inveni, si potes, ubi dicta sunt aliqua *unum sunt* qui sunt diversae naturae atque substantiae." Then, as though he realized that Maximinus might object the verse 8 of St. John, where it is said of the three substances, of spirit, water and blood: *et hi tres unum sunt*, he adds: "Sane falli te nolo in Epistola Joannis Apostoli ubi ait: *Tres sunt testes: spiritus*

1 See *Patrol. Latin.* xxxiv., col. 1038.

2 Mai, *Nova Patrum Bibliotheca*, i., 2da pars., pg. 6. See also the *first letter* of Cardinal Wiseman.

et aqua et sanguis, et tres unum sunt. Ne forte dicas spiritum et aquam et sanguinem diversas esse substantias, et tamen dictum esse *tres unum sunt:* propter hoc admonui ne fallaris. Haec enim sacramenta sunt, in quibus non quid sint, sed quid ostendant semper attenditur: quoniam signa sunt rerum, aliud existentia, et aliud significantia. Si ergo illa quae his significantur, intelligantur, ipso inveniuntur unius esse substantiae; tanquam si dicamus: petra et aqua unum sunt, volentes per petram significare Christum, per aquam Spiritum Sanctum: quis dubitat petram et aquam diversas esse naturas? Sed quia Christus et Spiritus Sanctus unius sunt ejusdemque naturae, ideo cum dicitur, petra et aqua unum sunt, ex ea parte recte accipi potest, qua duae istae res, quarum est diversa natura, aliarum quoque signa sunt rerum quarum est una natura. Tria itaque novimus de corpore Domini exiisse cum penderet in ligno: primo spiritum, unde scriptum est: Et inclinato capite tradidit spiritum; deinde quando latus ejus lancea perforatum est, sanguinem et aquam. Quae tria, si per scripta intueamur, diversas habent singula quoque substantias; ac per hoc non sunt unum. Si vero ea quae his significata sunt velimus inquirere, non absurde occurrit ipsa Trinitas qui unus, solus, verus, summus est Deus, Pater et Filius et Spiritus Sanctus, de quibus verissime dici potest *tres sunt testes, et tres unum sunt;* ut nomen spiritus significatum accipiamus Deum Patrem; de ipso quippe adorando loquebatur Dominus, ubi ait: *Spiritus est Deus*, nomine autem sanguinis Filium, quia *Verbum caro factum est*, nomine autem aquae Spiritum Sanctum, etc."[1] It is evident that St. Augustine was not called upon to cite verse 7, on which Maximinus could not have built his objection; he cites verse 8 and discusses it because Maximinus might have objected it to him; he does not cite verse 7, and was not expected to cite it, because Maximinus did not object it and could not have done so, when it was demonstrated that *Ego et Pater UNUM sumus* must be understood of the distinction

1 *Patrol. Latin.* xlii., col. 794-795.

of Persons and of the unity of substance. It is therefore all wrong to conclude that, because St. Augustine cites only verse 8, he ignored or rejected verse 7. The Bishop of Hippo confirms this our contention when he says: "Ego autem hoc loco nolui probare quod Pater et Filius et Spiritus Sanctus unum sint, quod quidem propter unitatem substantiae fidelissime certe credimus; sed quod eadem Trinitas unus est Deus."[1]

It follows from what we have just said, that it is impossible to determine whether St. Augustine knew verse 7 or not. The only thing that can be said is, that if the *Speculum* published by Cardinal Mai may be attributed to St. Augustine, then the holy Doctor has cited verse 7 twice. But there can remain no doubt that the passage in question was found in the pre-hieronymian Vulgate which the African bishops used, and which Cassiodorus and probably St. Eucherius of Lyons read, if the text of his *Formulae*, given in Migne's Patrology is admitted to be correct.

It remains for us in conclusion to ascertain whether verse 7 was actually found in the version of St. Jerome which our Vulgate represents.

The official edition of Clement VIII., to which Catholic editors are bound to conform in every detail, has the verse; but the Roman correctors who supervised the publication of that edition have noted that the passage was wanting in some manuscripts. Lucas Brugensis and others have made the same observation. Nevertheless all have pronounced the passage as authentic without expressing the least doubt about it. And this with good reason; for all the manuscripts of the Vulgate, subsequent to the eleventh century, contain it. One, and only one, is to be found in which the verse is missing. Mr. Martin has examined the 258 MSS. of the National Library which cover the period from the eleventh to the fourteenth centuries, and among them all he finds only twenty-one that omit the verse in the first copy, while several have it added later on, or inscribed in the margin. Some manu-

1 *Contra Maximin.* I. Cap. 10. *Patrol. Latin.* xliii. col. 751.

scripts have it after verse 8, or they have *variantes*, such as "testimonium perhibent," or "testimonium dicunt" instead of "testimonium dant." The Fathers who cite the verse have the same *variantes* which are of little or no importance in the present discussion since the sense remains unchanged in all cases.

Among the five manuscripts of the eleventh century cited in the list of Mr. Martin, two omit the verse, one has it after verse 8, one gives the usual text, and one introduces *variantes*. The two MSS. of the tenth century omit it, and five have it in its place or transposed. But it is evident that the omission in these cases cannot be urged against the authenticity of verse 7; for all the MSS. which omit it reproduce the *Prologue on the Catholic Epistles* attributed to St. Jerome. That Prologue mentions verse 7, and not only accepts it, but condemns the omission of it. After having enumerated the seven Catholic Epistles, the *Prologue* continues: "Quae si, ut ab eis digestae sunt, ita quoque ab interpretibus fideliter in latinum veterentur eloquium, nec ambiguitatem legentibus facerent, nec sermonum varietas sese impugnaret: illo praecipue loco ubi de Unitate Trinitatis in prima Joannis Epistola positum legimus. In qua etiam ab infidelibus translatoribus multum erratum esse, fidei veritate comperimus: trium tantum vocabula, hoc est aquae, sanguinis et spiritus, in sua editione ponentes, et Patris Verbique ac Spiritus testimonium omittentes; in quo maxime et fides Catholica roboratur, et Patris et Filii ac Spiritus Sancti una divinitatis substantia comprobatur."[1]

Although the Benedictine editors of the *Works of St. Jerome* admit that this Prologue was not composed by the holy Doctor, it is, nevertheless, very ancient. For we find it in the *Codex Fuldensis*, written by order of Victor of Capua towards the year 540. The author, whosoever he may be, accuses Latin translators of having omitted, in their editions, the celebrated verse. He therefore looked upon it as belonging to the primitive text. So convinced was he of its

1 S. Hieronymi *opp.* x. *Patrol. Latin.* xxix. col. 827–831.

genuineness that he is not afraid of stigmatizing the Latin editors who omitted it as *falsifiers*. Wetstein had asserted that the Prologue was wanting in all the manuscripts anterior to the tenth century. But that is a great error; for the nine MSS. of the ninth century examined by Mr. Martin have, without exception, the Prologue, even those that omit the verse. It is true that the *Codex Amiatinus* omits the Prologue and the verse, but the *Codex Toletanus* has both. The *Codex Fuldensis*, far more ancient, omits the verse, but it has the Prologue.[1] The Prologue, therefore, existed as early as the middle of the sixth century, that is, only one hundred and fifty years after the redaction of the Vulgate, and from that date, as in all the MSS. of the following centuries, it was attributed to St. Jerome. It may, indeed, be his work; for Calmet has pretty clearly shown that the arguments of Richard Simon and of Martianay are not very strong. In the first place, they reproach the author with having said that the order of the seven Epistles, called Canonical, is not the same among the Greek or Orthodox as among the Latins; an assertion, they say, which St. Jerome would not have made, since in his *Prologue Galeatus* he enumerates them in the same order as does the Council of Laodicea, St. Athanasius and the principal Greek Fathers. We may answer that the author of the Prologue did not intend to make that assertion. What he meant to say was, that the order followed in his time in the Greek, is not the same as the one followed in his time in the Latin, MSS. And this is true, as is witnessed by St. Augustine. Such is actually the force of his expression: "*Non idem ordo est apud Graecos. . . . Epistolarum Septem, quae canonicae dicuntur, qui in latinis codicibus invenitur.*" The author merely explains why he has not followed the order adopted in the Latin manuscripts, viz.: because he found them faulty and contrary to the order followed by the

1 P. Martin, who rejects the Prologue, candidly admits that "there is hardly a manuscript of the Canonical Epistles which does not contain the Prologue, either by itself or joined to others. If it is occasionally missing, causes, merely accidental, always account for it." Op. cit., pg. 167.

Orthodox Greeks. There is therefore nothing in that assertion which St. Jerome could not have truthfully said. On the contrary, it seems quite natural that he should have stated why he did not follow the order of the Latin manuscripts. But, the opponents insist, the author of the Prologue calls the Epistles *Canonical*, whilst St. Jerome always calls them *Catholic*. There is some force in this argument. However it may be supposed that St. Jerome avoided designedly the use of the word Canonical, that he might conform himself to the language of the Greeks whose order he followed. The difference in style in the Prologue and the writings of St. Jerome, is likewise urged; but that difference is hardly noticeable except in the use of the word *Canonical* just mentioned.

It seems, therefore, that the reasons advanced against the assertions of the oldest manuscripts which attribute the Prologue to St. Jerome, are entirely insufficient to disprove the assumption. In any case the author, as we have said, is undoubtedly a very ancient one; and if he be not St. Jerome he is about coëval with him, since the Prologue was already attributed to him as early as 550, not only by the *Codex Fuldensis* but by its promoter, Victor of Capua.

Summarizing our discussion on verse 7, in the Latin Church, we may conclude that the retaining of the verse of the three heavenly witnesses in the Vulgate is not only not unscientific, but is demanded by the principles of *textual* criticism. For, when we come to the twelfth century, we find verse 7 in all the Latin MSS., very few excepted. Going back from the twelfth to the ninth century the verse is found in a certain number of MSS.; it is wanting in others, or has been added in the margin at first or second hand; in others again *variantes* are found, or the verse is transposed after verse 8; but in all the MSS. the Prologue, which insists on the genuineness of verse 7, is found. We may add that the verse is wanting in many Lectionaries, but is found in all the Missals.[1] Finally, if we consult the

1 See Martin, *oper. cit.*, p. 127–135.

older manuscripts we find the verse in the *Codex Toletanus;* it is wanting in the *Amiatinus* and the *Fuldensis*, but the latter upholds it in the Prologue. The older manuscripts and the more important testimonies of the Fathers are in its favor. No conclusion can be drawn from the silence of St. Jerome in his other writings. We have seen what must be thought of St. Augustine. Facundus of Hermiane is against the verse at Constantinople; but Cassiodorus, the leading critic of his times, and author of the *Speculum*, Vigilius of Tapse, St. Fulgentius in Africa, four hundred bishops with St. Eugene in the profession of faith addressed to King Huneric, and before and above them all St. Cyprian—all these are familiar with, admit and cite the verse under the most solemn circumstances; they read it not only in the Vulgate of St. Jerome, but in the ancient *Itala.* We may, therefore, argue with safety that the Latin Church has always admitted the verse as genuine, and that it would be unscientific to suppress it in the editions of the Vulgate.

THE VERSE OF THE THREE HEAVENLY WITNESSES IN THE GREEK CHURCH.

A very small number of uncial MSS. of the Greek text of the Seven Catholic Epistles, has come down to our time. Four MSS. have them complete; they are the *Codex Vaticanus* B. and the *Codex Sinaiticus*, both of which are thought to be of the fourth century; the *Codex Mosq.* K. and the *Codex L.* (of the Angel. Bible), both of the ninth century; the *Codex C.* (fifth century) and the *Codex Porphirianus* T. (ninth century). These latter contain only fragments.[1] The five, or six MSS., including but two of ancient date, MSS. K. and L. being of the ninth century and consequently subsequent to several MSS. of the Vulgate, are the only uncial manuscripts which contain the Catholic Epistles. Tischendorf affirms that verse 7 is not to be found in any of the manuscripts.

1 Cf. Gregory, *Prolegomena ad Nov. Test. Graece Tischendorfii*, Ed. VIII., *critica major*. Tom. III., 409-417.

But if the uncial codices are rare, the cursives are very numerous. Mr. Gregory enumerates nearly five hundred of them covering the period from the fifteenth to the ninth century. Tischendorf affirms that only two of all these manuscripts have the famous verse. This assertion is not correct and must be restricted to those of the MSS. which had been compared at the time of his writing. The numerous manuscripts of Mount Athos, of Sinai, of Cairo, of Jerusalem, of the Escurial and those from other sources which constitute nearly one-half of the whole number have not been examined on this point. We shall have to await the published results of such examination before admitting so sweeping a statement. In the meantime, this is settled, that of about two hundred cursives examined up to this time, *only four*—some critics believe that these are reproductions of only two—contain the verse of the three heavenly witnesses.

In the first order we have the cursive, marked 83 and 173 of the eleventh century, kept at Naples. It has verse 7, but only in the margin. Tischendorf assumes that this annotation is of the seventeenh century, that is to say, it was added by one of the librarians. Cardinal Franzelin[1] is of the contrary opinion.

The *Codex Ravianus* which is in the Library of Berlin, has the verse in the same terms as the *Editio Complutensis*. Tischendorf claims that it belongs to the seventeenth century and Martin declares it to be only a copy of the *Editio Complutensis;* but the matter remains doubtful despite the assertions of Wetstein, of Griesbach, of Tapelbaum and of Martin.

The *Codex Montfortianus*, cursive 34 of the Acts, in Trinity College, Dublin, also contains verse 7. That Codex dates back to the beginning of the sixteenth century. Its Catholic Epistles, says Gregory,[2] are the reproduction of cursive of Acts 33, of the twelfth century. Tischendorf and Martin believe it to be the *Codex Britannicus*, whence Erasmus took the verse of the three heavenly witnesses for his third edition.

1 *De Deo Trino*, Romae, 1874. Pg. 68.

2 Opus citat. pg. 621, n. 33 and 34, and pg. 478, n. 61.

There is some ground for this conjecture because Great Britain possesses to-day no other MS. containing verse 7. On the other hand the differences between the two texts are very noticeable, and as Erasmus was usually exact in reproducing texts, the above hypothesis becomes doubtful. The *Codex Britannicus* of Erasmus may, like so many others, be actually lost to us.

Finally, the *Codex Ottobonianus* of the Vatican, cursive of Acts 162, said to be of the fourteenth or fifteenth century, also contains verse 7. These are the only collated manuscripts in which the passage is found to-day. But we know that it was contained in others, which have disappeared. Thus, the secretary of the commission instituted by Clement VIII. for the correction of the Vulgate, Angelus Rocca, assures us that the verse is found "*in graeco quodam antiquissimo exemplari quod habetur Venetiis.*[1] And previous to that, Lopez Stunica had called Erasmus' attention to the *Codex Rhodiensis*, which likewise had the verse.

It is worthy of note that the Russian and Greek Churches, which claim the name of *Orthodox*, admit verse 7. One of the leading theologians of the Russian Church, Macarius Bulgakov, who had been a member of the Holy Synod and died as Archbishop of Moscow, writes in his Dogmatic Theology: "The whole Orthodox Church has acknowledged and does acknowledge to-day, as authentic, the text of the Epistle of St. John, which we have just examined, and she proposes it to her children for their common instruction."[2] He had previously said: "It is without reason that some attempt to render the authenticity of the passage in question doubtful, under the pretext that it is wanting in some Greek codices of the New Testament. Our theologians have always made use of that text." And he cites Theophanus Prokopow, Hyacinth Karspinski, Ireneus Falcowski and Sylvester.[3]

1 Cited by Wiseman and Martin, p. 18, note.

2 *Théologie Dogmatique Orthodoxe, traduite par un Russe.* Paris, 1859. I., pg. 228.

3 *Ibid.*, pg. 222.

Moreover, although that text is wanting in all the more recent manuscripts of the *Lectionary* or *Ἀπόστολος* which Mr. Martin inspected,[1] it is nevertheless to be found in the edition printed for the Orthodox Church at Venice in 1883, and likewise in the older edition of 1602.[2]

Anteriorly, the Greek Schismatic Church had cited the verse in its *Confession of Orthodox Faith:* "By nature the Father is true and eternal God, and Creator of all things, visible and invisible; the Son is absolutely the same, as well as the Holy Ghost, and they are consubstantial the one to the other, as St. John the Evangelist teaches. *There are three who give testimony in heaven: the Father, the Son and the Holy Ghost, and these three are one.*"[3]

Next we have to examine the canons of the Fourth Council of Lateran in 1215, where the Patriarchs of Constantinople and Jerusalem were personally present, and those of Alexandria and Antioch by their legates, together with several Greek bishops, their suffragans. The Fathers of that Council drew up certain chapters in Greek and Latin, in which the passage is cited, as accepted by both Churches. The words translated from the Greek are: "As it is acknowledged in the Canonical Epistle of St. John that *there are three who give testimony in heaven, the Father, the Word and the Holy Ghost; and these three are one*, it is immediately added . . . as it is found in some copies." It seems that the vacant space contained verse 8, and that the observation "as it is found in some copies," has reference to the words, "*and these three, οἱ τρεῖς, are one*," which follow verse 8. That is the very way the Latin text reads: "Quemadmodum in

1 *Opus citat.*, pg. 33.

2 It is, however, wanting in the editions of 1550 and 1579. See *Martin*, Ibid., pg. 34.

3 . . . καὶ εἶναι ὁμοούσια ἀλλήλοις, κατὰ τὴν διδασκαλίαν τοῦ εὐαγγελιστοῦ Ἰωαννοῦ, ὅπου λέγει, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατὴρ καὶ ὁ Λόγος καὶ τὸ ἅγιον Πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἕν εἰσιν.—Conf. Fid. orthod. quaest. 9. In Kimmel Monumenta fidei orthod. Part. I., pg. 64-65. Ienae, 1850. See also *Confession de foi orthodoxe* of Matrophane, pg. 2, pg. 46.

Canonica Joannis Epistola legitur: *quia tres sunt qui testimonium dant in coelo: Pater, Verbum et Spiritus Sanctus, et hi tres unum sunt* (I. Joan. v., 7.), statimque subjungitur: 'et tres sunt qui testimonium dant in terra, spiritus et aqua et sanguis et tres unum sunt' (Ibid. v. 8), sicut in codicibus quibusdam legitur."[1] The testimony of the Fourth Council of Lateran in favor of verse 7, whilst it does not settle the question, is certainly of very great weight.

In addition to this testimony of the Council of Lateran we have that of two subsequent Greek writers, Calecos[2] and Joseph of Bryenne,[3] both of whom cite the verse. A previous writer, Euthymius Zigobanus, also appeals to verse 7 in his *Panoply*: "The term *one* (τὸ ἕν) is said of those who are of the same essence (ὁμοούσιον) when it is the same substance whilst the persons are different, as in: *and the three are one* (καὶ τὰ τρία ἕν).[4] It is clear that Euthymius refers to verse 7 and not to verse 8, where there is question neither of the unity of substance nor of the distinction of Persons equal in essence. On the other hand, it must be acknowledged that the two interpreters of Holy Writ, Theophylactus and Oecumenius, who have commented on the Frst Epistle of St. John, had not that verse in their copies and did not know it. The proof is that they pass it by in silence and go directly from verse 6 to verse 8.

The author of the *Discussion against the Arians*, a work which has been erroneously attributed to St. Athanasius, knew verse 7: "What shall I say of Baptism which remits sin, vivifies and sanctifies, without which no one will see the kingdom of heaven? Is it not conferred upon the faithful with the invocation of the three blessed names? To all those John says: *And the three are one.*"[5] There can be no question here of verse 8, which does not enumerate the Three

1 Harduin. *Acta. Concil.* vii., p. 18–19. Mansi, xxii., 981–982, 984

2 In Combefis, *Auctarium*, p. 519.

3 In Griesbach, *Nov. Test.*, 1806, Tom. II. Append. p. 11.

4 *Panoplia Dogmat.* Part I. Tit. vii. Patrol. Graec. cxxx., col. 248.

5 *Patrol. Graec.* xxxvii., col. 500.

Persons of the Blessed Trinity, but of verse 7. It is therefore inexact to say with Prof. Martin that the verse did not exist in a single Greek manuscript before the thirteenth century, for that *Discussion* is much older and, not without good reason, attributed to St. Maximus.

Origen,[1] Clement of Alexandria[2] and St. Gregory of Nazianzen[3] have also been cited as upholding verse 7, but the passages referred to are not conclusive. Nor can it be demonstrated that these Fathers rejected it, or had it not in their copies of Holy Writ. The same must be said of St. Cyril of Alexandria, who in his *Thesaurus* cites neither verse 7 nor verse 8.[4] It is wrong, therefore, to claim as Prof. Martin does, that St. Cyril's reading did not have the passage; nor can we affirm the contrary. We simply do not know. The same may be said with regard to the other Greek Fathers whose names are cited as evidence against the authenticity of the verse, merely because they do not mention it in their writings.

To summarize. The verse of the three heavenly witnesses is not to be found in any of the six uncial MSS. which have reached us; but it is to be found in the "very ancient codex" of Venice, according to Angelus Rocca. Of all the cursive MSS. collated up to date, only four contain verse 7, and it must be added that Tischendorf reduces them to two. But two other codices are cited for it: the *Codex Rhodiensis* of Stunica, and the *Codex Britannicus* of Erasmus, which by some is held to be the *Codex Monfortianus* of Dublin.[5] But these MSS. sufficiently prove that the verse existed in the Greek text. The author of the

1 *Scholia in Psalm.* 122. Opp. Tom. II., 821.

2 *Patrol. Graec.* ix., col. 738. 3 *Patrol Graec.* xxxvi., col. 345.

4 *Patrol. Graec.* lxxv., col. 512–513.

5 Theodore Beza in a note to the text of his edition maintains that the verse should be retained, adding: "legimus et nos in nonnullis Roberti nostri veteribus libris." One would be inclined to believe that Beza had read the verse in the ancient MSS. in possession of Robert Etienne. But that is a fallacy. He simply refers to the earlier editions of Robert Etienne.

Discussions against the Arians confirms it. It is probable that the verse was wanting in the copies of many Greek Fathers; we know as much from the commentators of the Middle Ages, Theophylact and Oecumenius; but, at the same time, we have such testimony as that of Euthymius Zigabenus in favor of the passage, for he makes use of it. The separated Greek Church and its daughter the Russian Church have inserted the verse in their *Profession of Faith*, and from the very beginning of the thirteenth century the then Patriarchs of Constantinople, of Antioch and of Alexandria made common cause with the Latins, at the Fourth Council of Lateran, to insert that verse in a dogmatic decree. It is, therefore, absurd to say that verse 7 is unknown in the Greek Church, or rejected by it.

THE VERSE IN THE ARMENIAN, SYRIAN AND COPTIC CHURCHES.

Verse 7 is wanting in the Venetian edition of the Armenian Bible printed in 1860. In his critical edition of 1805, Zohrab has also omitted it, and in a note he says that Ossian added it from the Latin Vulgate, in his edition of Amsterdam, 1666. It is therefore believed that the Armenian MSS., which contain verse 7, have been influenced by the Latins, and that the true Armenian version does not contain it. Prof. Martin has not found it in the MSS. of the Catholic Epistles which he examined at Berlin, Moscow, Vienna, Venice and Paris. However, Gregory of Sis, Patriarch of the Armenians, cites both verses 7 and 8, in his letter to Haython on the mixture of water and wine in the chalice. Gregory does not say whence he derives his knowledge of the text; it is possible that he may have had it from St. Cyprian or some of the Latin Fathers whom he mentions, but he quotes the passage as of undoubted and universally accepted authority. A few years later, in 1307, the Council of Sis, at which were present twenty-six bishops, seventeen abbots of monasteries, King Leo and many of the notables of the nation, recalled to their attention the Letter of Patriarch Gregory, and again cited the passage of St. John in the same manner as the other

texts of Holy Scripture. The Council of Aden, held about 1317, cited it again.[1] It is true that there was then question of cementing the union of Armenians and Latins, but the passage of St. John was not cited for that purpose.

With regard to the Syriac Versions, the verse of the three heavenly witnesses is wanting in the *editio princeps* brought out at Vienna, copied from a Jacobite MS., in 1555, by Moyses de Mardin, but it is found in the editions of Tremellius (1569), of Gutbid (1664) and of Schaaf (1708), who had seen a manuscript sent by the Bishop of Malabar, which contained the verse. Prof. Martin affirms that he had not found the verse in any one of the Syriac manuscripts of London and of Paris, of which he examined eighteen.[2] He adds that he has not found a single Syrian writer who cites it.

Nor has verse 7 been found, up to the present, in the Coptic versions. In the Ritual of Baptism a lesson is read from John, verse 5 to verse 12, and verse 7 is wanting in it. Tischendorf affirms without hesitation that the famous verse is not to be found in a single Oriental version. Cornely is not less positive: "Ex Patribus Orientalibus, sive Graecis, sive Syris, sive Armenis, hucusque ne unus quidem cognitus est, qui comma nostrum aut allegaverit, aut ad illud quoquo modo alluserit. Quod eo magis est mirum quo frequentiores eis in continua cum Antitrinitariis, Arianis, Macedoniis, etc., fuerunt occasiones textus illius allegandi."[3] We have seen that this affirmation is too absolute for the Greeks and the Armenians, and it is premature for the other Oriental Churches, the literature of which is, even at the present day, but very imperfectly known.

Mr. Martin also goes too far, when he says: "If we apply to this passage the great rule formulated by the Council of Trent with so much clearness and wisdom, in the Decree relative to the Holy Scriptures: 'Prout in Ecclesia Catholica legi consueverunt,' it is evident: 1° that we cannot

1 See Galanus, *Conciliatio Eccl. Armenae cum Romana*, I., 436, 461, 478.

2 *Opus cit.* pg. 57–64, 240.

3 R. Cornely, *Introductio spec. in S. Script.* Paris, Lethielleux, 1886. pg. 673.

conclude with certainty that this passage is authentic, for that passage has not been and was not read in 1543–1563, in the Catholic Church. So much is clear and evident.[1]" The assertion seems to me unfounded. The Catholic Church was at the Ecumenical Council of Trent; and she had long before, with the Greeks at the Fourth Council of Lateran, accepted verse 7 as authentic. Besides, the Fathers of the Council of Trent do not only say: "Prout in Ecclesia Catholica legi consueverunt," they immediately add: "et in veteri Vulgata Latina editione habentur." Who will deny that verse 7 was already then in the Vulgate? We rather accept the other statement in which Mr. Martin corrects himself when he says: "It does not indeed follow that verse 7 is not authentic and canonical; for, strictly speaking, a passage may be held to be authentic and canonical, although it has not always and everywhere been read in the Catholic Church."

From what we have said it follows that the Roman decision in regard to this matter is in no way unscientific. For, if the verse of the three heavenly witnesses is, as far as we now know, wanting in the Oriental Churches, the literature of which is very imperfectly known, the Armenians have accepted it since the end of the XIII. century; the Greek Church and the Russian Church have inserted it in their professions of faith; they admitted it with the Latins at the Fourth Council of Lateran, and are in possession of manuscripts and other authentic documents to prove the reasonableness of their acceptance of it. On the other hand, the Latin Church has considered the passage as authentic from the beginning, as is shown from the use made of it by the Fathers; she has employed it under the most solemn circumstances, and has always had it in the Vulgate. We have already shown how the *omission* of the verse by copyists is readily accounted for, whilst the hypothesis of an interpolation appears altogether unnatural.

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1 *Opus cit.*, pg. 67.

"THE ABSENCE OF RELIGION IN SHAKESPEARE."

II. WAS SHAKESPEARE A POSITIVIST?

IN our previous paper reviewing the article in the *New World* quarterly bearing the title which we have placed above in inverted commas, the first two contentions of Mr. Santayana were found, on close scrutiny, to make rather against than for his position. His first argument dealt with "the religious vocabulary of Shakespeare." His method consisted in illustrating this vocabulary by a single example—an oath; and then in piling up a demonstration of what most people regard as a self-evident fact; namely, that an oath does not argue piety so much as it does argue profanity. But his general thesis was stated much more broadly: "they (the archeologist and the cosmographer) would hardly understand that man had had a religion." We showed how an oath could be made to demonstrate that man had had a religion. And as his single illustration of the poet's religious vocabulary implied that it was recruited solely from profane speech—in short, from *oaths*—we selected for his consideration some luminous examples of a prayerful and deeply religious kind.

Our author's second argument dealt with the frequent references in the poet to "religious institutions and traditions." His assertion that "the clergy, if they have any wisdom, have an earthly one," was illustrated by Friar Laurence and Cardinal Wolsey. Juliet, Ophelia and Isabella illustrated, respectively, Confession, Nunneries and Religious Chastity. We showed how these five examples were illustrations of precisely the opposite thesis.

In the present paper we are to consider the author's two remaining contentions, which deal with the "positivism" of Shakespeare and with those "two or three short passages in the plays . . . . in which true religious feeling seems to break forth."

I.

To illustrate the positivism of Shakespeare, our author alludes to Hamlet's vision of a "true ghost," and, merely

en passant, asserts that the underlying philosophy of the poet is positivism. The assertion ought surely to have been made with all the apparatus that formal logic permits and suggests; for if it can be substantiated, the author's whole claim is proved—positivism and religion being mutually exclusive. By implication, he considers a casual remark as a clear demonstration.

He says: "The metaphysical Hamlet himself sees a 'true ghost,' but so far reverts to the positivism that underlies Shakespeare's thinking as to speak soon after of 'that undiscovered country from whose bourn no traveler returns.'" This is the only treatment, proof, illustration, accorded to the startling—and what should be a final—assertion.

In the sentence itself are carelessly jumbled—apparently without the advertence of the writer—what M. Comte considered three distinct phases of intellectual evolution; namely, the theological or supernatural, the metaphysical, the positive. Here Hamlet is "metaphysical," that is, speculative with respect to life and its problems; he is also "theological," for he sees a "true ghost," and is firmly persuaded that it is either a good spirit or a bad, and whether good or bad, insistently desirous of participating in the actions and destinies that lie under "the glimpses of the moon;" and he is nevertheless "positive," because, forsooth, he speaks of the next world as an "undiscovered country."

Our author's positivistic exegesis of this innocent phrase of Hamlet is so puerile that it might well be passed over here without further comment, save for the fact that it becomes a peg on which to hang a vast generalization of the poet; namely, that positivism underlies his thinking. The demonstration of this assertion would suffice, as we have said, to prove completely the author's thesis of "The Absence of Religion in Shakespeare." For the only means we possess of knowing what Shakespeare thought is by consulting what he wrote; and therefore, if Mr. Santayana be correct, the fundamental note of the poet's singing is positivism. But positivism is the antithesis of religion. Ergo. Why did not the author pause to demonstrate an assertion that precipitates

so satisfactorily the whole *res adjudicanda?* The only illustration he gives is Hamlet's reference to the invisible world of spirits. Let us therefore consider the illustration and try to estimate the amount of positivism it involves.

First of all, it may be said that the soliloquies and preternatural experiences of the melancholy Dane are all against the assumption of any positivistic fibre in his brain. He longs for death, but is "theological" enough to recognize—though as a positivist he should reject—God's dominion over life:

> O, that this too, too solid flesh would melt,
> Thaw, and resolve itself into a dew!
> Or that the Everlasting had not fixed
> His canon 'gainst self-slaughter! O God! O God!
> How weary, stale, flat, and unprofitable
> Seem to me all the uses of this world!

Deepest distress of mind causes no rebellion against faith, although he has not as yet seen the "true ghost." When he does see it—(and since to the positivist "seeing is believing," Hamlet could never from thenceforth become a Positivist unless he had first become an Idiot)—he gives another evidence of the religiousness of his soul by his prayer, "Angels and ministers of grace defend us." Speculating afterwards on what he had seen, he recalls the warning of St. Paul, that "satan himself transforms himself into an angel of light;" and he will have grounds more relative than the assertion of the ghost; for, (he argues very correctly and very scripturally):

> The spirit that I have seen
> May be the devil; and the devil hath power
> To assume a pleasing shape; yea, and, perhaps,
> Out of my weakness and my melancholy,
> (As he is very potent with such spirits)
> Abuses me to damn me.

He is therefore sure of the vision, but suspicious of its purpose; and his suspicion arises out of the knowledge he

has of the existence of the unseen world, assisted by the faith he has in the testimony of the Apostle.

And next we come to the famous soliloquy, in which our author detects one clear instance of Shakesperean positivism. If the poet has here made Hamlet a positivist, he certainly has not accorded to him the courage of his convictions. For although Hamlet proves to himself that life is not worth living, he nevertheless concludes *not* to make his quietus with a bare bodkin. The *non sequitur* of this conclusion is so patent, and is so startling withal, that the malingerer must surely have become mad at last ; and sanity and spirituality must have made room, at this stage of the Dane's career, for paresis and positivism. The fact is, however, that the soliloquy assails, by its abstruse inquisition into matters of the unseen world, the fundamental tenet of positivism, which declares all such inquiry vain and futile ; and which, as a consequence, adds to the Aristotelian formula, "*Ignoti nulla cupido*," a courage translatable into the rhymic formula, *Ignoti nulla formido.* But poor Hamlet, on the contrary, desires more of the unknown and yet fears it, too. We can hardly credit his self-depreciatory statement :

> It cannot be
> But I am pigeon-livered, and lack gall
> To make oppression bitter ;

for he has already shown a rare courage in following the Ghost whither it would lead him, despite the fearful opposition of his soldier friends.

What, then, is the meaning of the soliloquy ? Dr. Oliver Goldsmith was foolhardy enough to declare his real opinion that, "The soliloquy in Hamlet, which we have often heard extolled in terms of admiration, is, in our opinion, a heap of absurdities, whether we consider the situation, the sentiment, the argumentation, or the poetry." Dr. Samuel Johnson, on the contrary, endeavors "to show how one sentiment produces another." When "Doctors" disagree, who shall decide ? Nevertheless, we are rash enough to venture on a private view which may explain the soliloquy without

invoking either Goldsmith's explanation that Hamlet was a "pagan," or our author's, that he was a positivist. The "melancholy" Dane most justly deserved his appellation in this soliloquy. He is utterly oppressed with the thought of the thousand natural shocks that flesh is heir to. Life is not worth living. To his mind, thus wearily storm-tossed, comes the thought of the calm haven of death. He would take up arms, therefore, against this sea of troubles, and by opposing, end them. But once the word "to die" has passed his lips, it immediately suggests, by an association of ideas inseparable in Scriptural and Christian phraseology, not the figure of a haven safe from storms, but the much sweeter figure of "sleep." "Our friend Lazarus sleepeth," said Christ; "Concerning them that are asleep," writes the Apostle to the Thessalonians; "*Requiescant in pace*," sings the Church. We might here argue with a subtlety like that of our author, to show that Hamlet, in borrowing his figure of "sleep" from most authentic Christian sources, is meditating in most orthodox phraseology, and is conscious, therefore, of the implication of an "awakening" contained in the figure. For our Lord used the metaphor that He might afterwards develop it—"I am the Resurrection;" St. Paul used it to show that the "sleepers" shall be wakened by "the voice of an Archangel, and with the trumpet of God;" and the Church, of course, retains it with the same complementary meaning. Where else could Hamlet have got the suggestion of "*to sleep?*" From the pagan or positivist "*Vale in aeternum!*"—that saddest phrase of endless farewell? It comes to his mind as the most natural of figures; but for this familiarity with it he—that is to say, the dramatist who is in reality speaking behind the *dramatis persona*—is indebted to Christianity. But it may be asked, why does not Hamlet immediately accept the necessary complement of the figure, namely, that the sleep may be terrible with *dreams*—the punishments and rewards of the next life? Why does he say: "To die—to sleep—no more?" Well, he is not a student any longer in the calm solitude of his old college—in "the academic seclusion of Wittenberg;" he is out of joint, like

the times: he is on the verge of suicide. How many before him—and how many after him—have, in similar circumstances, thrown the physic of reason and religion to the dogs!

> Mad from life's history,
> Glad to death's mystery,
> Swift to be hurled—
> Anywhere, anywhere
> Out of the world!

In such a moment of distress as his, we may pardon him the momentary glance at the bare bodkin of a positivistic release from care. But he forthwith "reverts" to his Christian reasoning. The rest of the soliloquy is only an unquiet submission to the inevitable—for "Conscience doth make cowards of us all." He no longer—not even momentarily—"reverts to the positivism that underlies Shakespeare's thinking." He will not commit suicide, for he accepts the next world, and simply confesses his ignorance of "*what* dreams may come when we have shuffled off this mortal coil" to punish the man who has dared to violate the canon set by the Everlasting 'gainst self-slaughter.

Our author, however, makes the point that Hamlet's reference to the next world as "that undiscovered country from whose bourn no traveler returns" argues positivism, that is, a rejection of the whole thing because no one has returned thence to tell us all about it. Let us discuss the point.

There is absolutely no trace of positivism in Hamlet's reference. Our author seems to have forgotten the fact that the words "discover" and "traveler" had a meaning attached to them peculiar to the age of exploration, discovery, and description, in which Shakespeare lived. The "traveler" in those days was a man who described his discoveries. John Taylor, the "water poet," a whimsical traveler by sea and land, made in 1623 a water journey which he described in "A new *Discovery* by Sea with a Wherry from London to Salisbury." The *discovered*

countries were always *described*. A country that remained undescribed was, for the rest of the world, an "undiscovered country" like that of Hamlet. Now those who have journeyed to the world of spirits may, indeed, revisit the glimpses of the moon; but they are mere incorporeal *ghosts*, not *travelers*, since they do not describe their discoveries, and their world remains an "undiscovered country." Hamlet very naturally recalls the reticence of the ghost, who, although he had just come "piping hot from purgatory" (as Dr. Goldsmith, reading the ghost's words not only in a "religious" but in the strictest *Catholic* sense, remarks), refuses to *discover* that prison house to Hamlet:

> But that I am *forbid*
> *To tell* the secrets of my prison house
> I could a tale unfold . . .
> *But this eternal blazon must not be*
> *To ears of flesh and blood.*

We have shown that the phrase referred to by our author, if interpreted, as it should be, in accordance with the spirit of the diction common in the times in which Shakespeare lived, and at the same time peculiar to that age, yields a meaning quite inconsistent with the assumption of *positivism* in Hamlet; for in reality it implies the existence of a certain country, and merely laments the fact that it must ever remain undescribed "to ears of flesh and blood."

We might have demonstrated the point we have just stated in a much simpler way by confining our attention to the strict meaning of the word "discovered." From our modern addiction to the study of geography we are most accustomed to apply the word to the finding out, by exploration, of places not known before. And from this modern eagerness in limiting the word to a unique signification arises the opportunity of the conundrum fiend. He asks, "What was the greatest island before Australia was discovered?" and no one has wit enough to answer, "Australia." But in fact this meaning of "*discover*" is not one of the many literal meanings of the word; and it is not even among the first of its

figurative ones. Many of its literal and figurative significations which were in standard use in Shakespeare's day are now obsolete. In the *Merchant of Venice* we read:

> Go draw aside the curtains and *discover*
> The several caskets to this noble prince.

Here the word means to *disclose to view*. In this sense the phrase "undiscovered country" might well have been used by the poet to describe our ignorance of the next world by a beautiful figure precisely similar to that used in our own times. *Undiscovered* would then mean *covered, curtained* or *veiled;* and we now speak of death as "a piercing of the veil." In doing this, does the Christian preacher lay himself open to the suspicion of positivism?

But we need not have recourse even to this perfectly fair and reasonable exegesis, since the prominent (and literal) meanings of the word common in the poet's own time but now obsolete, did not refer to the idea of *finding*, but to that of *displaying*, *revealing*, *disclosing*, *making known*.

Hamlet, then, is not a positivist. Neither is Shakespeare, although our author has broadly stigmatized him thus. The peg on which this charge was hung we have found on examination to sustain quite a different set of Teufelsdröckhian "clothes." Still, it must be confessed that the first appearance or "shows of things" in the soliloquy is rationalistic rather than religious. To free the poet from this imputation, we place ourselves under the inspiration and encouragement of the philosophic Herr Professor from Weissnichtwo: "To look through the shows of things into things themselves he is led and compelled." We purpose, nay, we are led and compelled, to look through the Show of the Soliloquy into the Thing itself. As we find the Thing in the play of Hamlet, it is the second draft of the Shakespearean idea. Through this we shall look at the first draft found in the edition of 1603, which, as some eminent critics surmise, the poet afterwards amended and amplified into *Hamlet* as we now know it. We need not enter into the mooted question of its thorough authenticity. Whether or not it is a "pirated"

and imperfect copy of the play as presented on the stage, it may well be considered *essentially* Shakespeare's first draft of the play. Space will not permit us to fully compare the second draft with the first. We must confine ourselves to the device of printing in italics those portions which are specially significant. From the third line to the end, the older soliloquy testifies to the belief of Hamlet in the severe, but *undescribed* (*i. e. undiscovered*) punishments and rewards of the country "from whence no passenger ever returned." (The letter *I* was a spelling of ay, or aye (yes) in Shakespeare's time.)

Ham.—"To be, or not to be, I there's the point,
To die, to sleepe, is that all? I all:
No, to sleepe, to dreame, I mary there it goes,
For in that dreame of death, when wee *awake*,
And borne before an everlasting Judge,
From whence no passenger ever returned,
The undiscovered country, at whose sight,
The happy smile, and the accursed damn'd.
But for this, the *joyful hope of this*,
Whoe'd beare the scornes and flattery of the world,
Scorned by the right rich, the rich curssed of the poore.
The widow being oppressed, the orphan wrong'd,
The taste of hunger, or a tirant's raigne,
And thousand more calamities besides,
To grunt and sweat under this weary life,
When that he may his own quietus make,
With a bare bodkin, *who would this indure*,
But for a hope of something after death?
Which pusles the braine, and doth confound the sence,
Which makes vs rather beare those evilles we have,
Than flie to others that we know not of.
I that, O this conscience makes cowards of vs all,
Lady in thy orizons, be all my sinnes remembered."

No imputation of positivism, therefore, lies fairly in Hamlet's reference to the next world. In the same way might the most faithful Christian speak of Heaven as an undis-

covered place; since St. Paul, although rapt thither, has told us nothing more of it than that no eye hath seen, nor ear heard, nor hath it entered into the heart of man to conceive what things the Lord hath prepared for those who love Him.

II.

The final argument of the author attempts to dispose of the last category of facts inimical to his thesis; namely, the passages in the plays in which true religious feeling "seems" to break forth. Here is met in reality the crucial test of the whole contention.

He says: "There are only two or three short passages in the plays, and one sonnet, in which true religious feeling seems to break forth." Only two or three! We could scarce credit the testimony of our eyes as we read this calm statement; for these same eyes have lit upon very many such passages in the poet. But let us see what the two or three are in effect.

He says: "The most beautiful of these passages is that in *Richard the Second* which commemorates the death of Mowbray, Duke of Norfolk:

> "Many a time hath banished Norfolk fought
> For Jesu Christ in glorious Christian field,
> Streaming the ensign of the Christian cross
> Against black Pagans, Turks and Saracens;
> And, toiled with works of war, retired himself
> To Italy; and there, at Venice, gave
> His body to that pleasant country's earth,
> And his pure soul unto his captain Christ,
> Under whose colors he had fought so long."

His comment on this passage is: "This is tender and noble, and full of an indescribable chivalry and pathos, yet even here we find the spirit of war rather than that of religion, and a deeper sense of Italy than of heaven." We venture to differ with the critic in his estimate. Did he expect his readers to skip the extract and rest content with

his sole comment? In no other way can we understand the sublime assurance with which he makes such an astounding commentary. "The spirit of war rather than that of religion!" Josue leading the hosts of Israel into the Land of Promise, not for peace but for war; David smiting the enemies of the Chosen People; Mathathias nobly resolving to do battle even on the Sabbath, and not to fall tamely like the "brethren that were slain in the secret places;" Judas Machabeus fighting "with carefulness the battle of Israel;" had these saintly heroes of old the spirit of war rather than that of religion? *Dulce et decorum est pro patria mori*—and yet history does not record a sublimer ideal than that which led the Crusaders into the land of the Saracen. They had found something even sweeter to die for than their native land. The poet in this passage has drawn an ideal and pathetically lovely portrait of the Soldier of Christ. To find in these tender religious lines anything else than the knightly Christian faith which, having created the rare flower of mediæval chivalry, could afterwards consecrate it by strewing its votive fragments on the Holy Sepulchre, is an exhibition of critical legerdemain wholly unworthy of a sober thesis.

The author discovers in the lines, also, "a deeper sense of Italy than of heaven." What shall we say? Perhaps he is like that Anglican bishop to whom his physician recommended a trip to Italy as something absolutely necessary in his infirm state of health. The bishop was loath to leave England. "It simply comes to this, then," said the physician; "it is either Italy or—Heaven!" "Well, well," sighed his lordship, "I suppose I must go to Italy!"

The author next quotes one more of the "two or three short passages," with the remark: "More unmixed is the piety of Henry the Fifth after the battle of Agincourt:

> O God, Thy arm was here;
> And not to us, but to Thy arm alone,
> Ascribe we all!—When, without stratagem,
> But in plain shock and even play of battle,
> Was ever known so great and little loss,

On one part and the other?—Take it, God,
For it is none but thine. . . .
Come, go we in procession to the village,
And be it death proclaimed through our host,
To boast of this, or take that praise from God,
Which is His only. . . .
Do we all holy rites;
Let there be sung *Non nobis* and *Te Deum*."

The author thinks that "this passage is certainly a true expression of religious feeling, and just the kind we might expect from a dramatist. Religion appears here as a manifestation of human nature and as an expression of human passion." In comparison with the lines previously quoted, the passage appears to us stilted and formal rather than emotional. The passage follows Holinshed so closely that our author reminds us that it "is not due to Shakespeare's imagination, but is essentially historical; the poet has simply not rejected, as he usually does, the religious element in the situation he reproduces."

And so the "true religious feeling" has been narrowed down to one passage in the plays, and that one has the spirit of war rather than that of religion, and a deeper sense of Italy than of heaven! We have not leisure to discuss the solitary sonnet quoted; even it is declared to be a "doubtful exception" to the non-Christian character of the Sonnets.

III.

Why is religion thus absent in Shakespeare? is the subject to whose discussion the author devotes the remaining part of his article. Having read his article through several times, rather than attempt again to understand a matter that seemed too abstruse for our easy comprehension, we have preferred to play the part taken by Charles the Second in the long and heated discussion that divided the learned world of London into two hostile camps: "Why is a dead fish heavier

than a live one?" The dull brain of the monarch could think of nothing apter to propose than that a fish should be weighed alive, and then dead. The ridiculous experiment was performed, and, as might have been expected from such an unscientific procedure, ended the discussion.

We have weighed the question of the absence of religion in Shakespeare, and we are forced to consider the "why" perfectly analogous to the "why" of our fish story. All the examples selected by our author to illustrate the absence of religion in the plays have been shown to make directly for the opposite thesis. We resolutely confined our attention to the author's illustrations, as it was not part of our programme to attempt a positive proof of the opposite thesis; otherwise we should have filled a large volume with illustrations of our own selecting. When, therefore, the author remarks that there are only two or three passages that display true religious feeling, we might, in rebuttal, rest content with a reference to all his previous illustrations. However, we shall add a few others as parts of the fabric we are prepared to construct on demand.

The author referred to the prayer of Henry the Fifth after the battle of Agincourt as being unexceptionably—barring Holinshed!—pious. Is it more so than Henry the Fourth's reference to the Holy Land?

> Those holy fields
> Over whose acres walked those blessed feet
> Which, fourteen hundred years ago, were nailed
> For our advantage to the bitter cross.

Does not the "bitter" testify to a deep realization of the sufferings of the Man of Sorrows? and the phrase "for our advantage," to a Christian realization of the meaning of the Cross? Is not the line an embodiment of the Messianic prophecy of Isaias: "He was bruised for our iniquities . . . . and by His bruises we are healed?"

Is the pious praise on the lips of Henry the Fifth more religious than that of Talbot, in I. Hen. VI., when he

"Ascribes the glory of his conquest got *First to my God*, and next unto your Grace"? or again when he says:

> "Lost and recovered in a day again!
> This is a double honor, Burgundy!
> Yet, *heavens have glory for this victory.*"

King Richard the Second piously refers to the Sepulchre of "The world's ransom, blessed Mary's son."

In Hamlet there is an allusion to Christmas. Is not the last line redolent of piety?

> Some say, that ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,
> This bird of dawning singeth all night long . . . .
> So hallowed and so gracious is the time!

Then there is Portia, borrowing inspiration from the Lord's Prayer in her plea for mercy. What suggestion could be more Scriptural or more powerful?

> Though justice be thy plea, remember this—
> That in the course of justice none of us
> Should see salvation; we do pray for mercy;
> And that same prayer doth teach us all to render
> The deeds of mercy.

And there is Henry the Sixth, dying, like the protomartyr, with a prayer on his lips for his murderer:

> O, God, forgive my sins, and pardon thee!

We must stop quoting somewhere. Let us end with what is considered an authentic, although extremely brief, work of the poet. Short as it is, it contains a reference to our Saviour:

> Good frend, for Jesus' sake forbeare
> To dig the dust enclosed heare:
> Blest be the man that spares thes stones,
> And curst be he that moves my bones.

IV.

Not a few striking traits of the religiousness of Shakespeare have been commented on in the foregoing pages. But there are virtues as well of omission as of commission. A great temptation resisted is not less a testimony to virtue than a good deed performed. In Shakespeare's time, ridicule of the Catholic clergy was a passport to popular and to royal favor, just as to-day the stage parson is a butt of universal ridicule. A writer in the July number of the *Westminster Review* comments on this character as follows: "The clergy are, nowadays, not so much disliked or feared as held generally in contempt. The stage parson is a proof in point. When the clergy are represented before the footlights it is, nearly always, in an unfavorable view. The theatrical impersonation is the butt for ridicule—seldom, if ever, manly or inspiring respect. He is usually either a cross somewhere between a man and woman, or a nursery innocent with a hopeless ignorance of the ways of the world. Stage managers and theatrical authors know their public." Shakespeare had access to this easy means of popularity, as well as the dramatists of to-day or the envious playwrights of his own time; and it is therefore singularly significant that he should not only have avoided ridicule, but should also have thrown a dignity and a reverence around his clerical characters, contradicting every one of the stage-parson peculiarities enumerated by the writer in the *Westminster Review*, and conciliating for his clergy the admiration and affection of Protestants like Coleridge.

The argumentative method adopted by the critic is surely an exasperating one. He interprets awry, by means of pleasant epigrams, Shakespearean characterizations in which many evidences of religion are to be found by even the laziest seeker. The lovable Friar Laurence "culls his herbs like a more benevolent Medea"; the moralizing Wolsey "flings away ambition with a profoundly Pagan despair." Epigrams are always striking, and often stick. They require, however, little genius in their construction, if a rigid carefulness with respect to their content be no hampering con-

sideration. Macaulay manufactured a brilliant style out of them, and deserved the epigrammatic retort of *Blackwood's*: "Everybody reads, everybody admires, but nobody believes in—Mr. Macaulay." From the plays of Shakespeare, the archæologist and the cosmographer might easily discover that man "had had a religion" not built on the gratuitous "science" of positivism; not fearful and forbidding like that of the Greek dramatists, but instinct with tenderness, pity, love, forgiveness; not devoting to lust and rapine, but consecrating to chastity and religious poverty the highest energies of heart and head and hand; not corrupting, but purifying all the senses in its passage to the soul; not handing humanity over to fatalism here and forgetfulness hereafter, but rendering life endurable and death sweet.

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CASUS APOSTOLI CUM IMPEDIMENTO CRIMINIS.

CAJUS infidelis cum Livia item infideli ante multos annos matrimonium contraxit. Aliquot annis post Cajus, Liviae pertaesus, divortio civili obtento, eam deserit. Haec dein, Cajo vivente, nubit Petro, nullius frugis catholico, qui bene novit, primum maritum Liviae, Cajum, adhuc vivere. Non multo post Livia amplectitur fidem catholicam, et sacerdos, qui eam in Ecclesiam Catholicam suscepit, in finem, ut ejus matrimonium validetur, ponit quaestiones sequentes:

1. An et quomodo Cajus pro usu Privilegii Paulini a Livia sit interpellandus?

2. An matrimonio Liviae et Petri obstet impedimentum criminis?

3. An in hac specie impedimenti criminis Episcopi nostri vi. Art. 8, Formulae I. dispensare possint?

Resp. ad 1mum. a. Ut infidelis, ad fidem catholicam conversus, innixus Privilegio a Christo Domino in favorem fidei concesso et per S. Paulum Apostolum in Ep. I. ad Cor. cap. VII. v. 15 promulgato[1] uti et libertate frui possit transeundi ad novum matrimonium cum parte catholica, *ex jure divino* requiritur, ut de discessu partis infidelis, quacum matrimonium legitimum contraxit, moraliter certus sit i. e. ex ejus responso ad monitionem a se factam aut ex ejus verbis vel factis certior fiat, eam nedum velle ad fidem catholicam converti sed nec pacifice secum vivere. Quia haec certitudo regulariter ex interpellatione partis infidelis in sua infidelitate remanentis acquiritur, haec interpellatio regulariter ex jure divino necessaria est, nisi ob speciales difficultates a S. Pontifice dispensatio conceditur.

b. Ex *jure ecclesiastico*[2] interpellatio fieri debet in forma canonica i. e. juridica et formalis esse debet eo ut pars in infidelitate manens a judice ecclesiastico, nempe ab Ordinario aut Sacerdote ab hoc delegato nomine partis conversae per monitionem scriptam, termino peremptorie apposito, in judicium citetur, ut ibi coram judice sui oris confessione mentem suam circa suam conversionem ad fidem et circa cohabitationem cum parte conversa aperiat. Si dein aut pertinax non comparet aut coram judice declarat, se nolle amplius cohabitare cum parte conversa, huic libertas competit, transeundi ad novas nuptias, quibus contractis matrimonium cum parte infideli solvitur etiam quoad vinculum.

De interpellatione ita facta ejusque eventu instrumentum legale seu, ut dicunt, processus extrajudicialis confici et pro futuris eventibus in Curia Episcopali accurate servari debet.

Modus hic partem infidelem interpellandi quandoque difficultate non caret. Ideo ex communi praxi plerumque eo suppletur, ut pars conversa per se aut per suum manda-

1 Cfr. Perrone *Praelect. de Matr.* cap. 2, prop. 2, et *de Matr. Christ.* ed. Rom. lib. iii. sect. 1, cap. 7; Feije *de imped. matr.* n. 471 seq.; Rosset. *de Sacr. Matr.*, 1895, n. 589 seq. aliosque.

2 Cfr. Zitelli *de dispens. matr.* Roma 1887, p. 121, Bened. XIV. *de Syn. dioec.* lib. xiii., cap. 21, n 4.

tarium infidelem de ipsius mente, ut supra, coram fidis testibus interroget et dein judex sive ordinarius sive delegatus de responso infidelis processum extrajudicialem conficiat. Imo sufficit, si interpellatio *private* per neophytum ipsum fit aut per interpositam personam, viva voce vel litteris ad interpellandum missis, servatis tamen semper substantialibus.[1] Quare persona pro interpellatione electa probe instruenda est de quaestionibus ponendis, ne e. gr., tantum moneat infidelem, ut se convertat ad fidem christianam, nihil dicendo de matrimonio et cohabitatione—aut tantum interroget, num velit cum uxore pacifice vivere. Talis enim interpellatio invalida declarata est a Gregorio XVI., 17 Jan. 1836.[2] Sufficit demum, si pars infidelis factis indubitatis obstinaciam suam ostendit, ut si mulier conversa a marito quem de baptismo sibi collato certiorem reddidit, tum ipsa tum fides christiana maledictionibus cumulatur et post frustraneum conatum perversionis injuriis affecta dimittitur[3] aut si pars infidelis malitiose fugerit vel latitet, ne interpelletur.—Semper tamen in hisce casibus, auditis, si haberi possint, testibus processus extrajudicialis saltem a parocho est conficiendus, ut interpellatio aliquomodo canonica sit et postea probari possit. Nam si interpellatio omissa fuerit aut postmodum probari nequeat nec dispensatio ab ea concessa sit, et postea de valore secundi matrimonii quaestio oritur, in foro conscientiae quidem matrimonio contracto ante sententiam judicis standum est pro ejus valore etiamsi de discessu infidelis dubitetur,[4] attamen in foro externo plerumque magna oritur difficultas, et S. Congr. de Prop. Fide juxta longam, quam habet hac de re experientiam, in Instructione de anno 1883, §. 45[5] jussit Ordinarios, judicio

1 Gallo: *Suppetiae Evang. praeconibus oblatae.* Romae 1872, vol. iv, cap. 4;—Corre: *Notae addititicae ad Gury.* Hong Kong. 1890, pag. 315;—*Collect. S. C. de Prop. Fide*, n. 1311 ad 4.

2 Ap. Sica: *Cas. consc.* Zi-ka-wei (in Sinis) 1881, pag. 93.

3 Perrone ap. Sica l. c. pag. 96;—Feije l. c. ed, 4, n. 488.

4 Bucceroni: *Cas. consc.* ed. 1, vol. ii, n. 160; Corre l. c. pag. 313.

5 Eam habes ap. *Conc. Plen. Balt. III*, p. 278 et in *Collect. S. Congr. de Prop. Fide*, n. 1573.

suspenso, casum cum omnibus suis circumstantiis ad S. Sedem remittere.[1]

Resp. ad 2^dum.—Matrimonio Liviae et Petri obstat impedimentum criminis, si matrimonio quovis modo, vivente Cajo, contracto seu potius attentato, crimen adulterii, eodem Cajo adhuc vivente, ab eis per copulam ex utraque parte perfectam *formaliter* commissum est. Tum enim species impedimenti criminis existit, quod dicitur *ex adulterio solo* seu *neutro patrante* vel *machinante* in mortem conjugis alterius.[2]

Et quidem afficit impedimentum hoc, quia juris mere ecclesiastici est, directe Petrum catholicum,[3] indirecte vero Liviam, quae dum fuit infidelis, non autem post baptismum cum Petro adulterasse supponitur. Dixi vero *formaliter;* nam si adulterium ex ignorantia sive facti sive etiam juris, licet crassa et culpabili a Petro commissum fuerit, crimen adulterii non esset formaliter tale, utpote absque dolo commissum, unde nec effectum impedimenti dirimentis haberet.[4] Jam vero ignorantia facti in Petro non exstitit, dicitur enim in casus expositione, Petrum bene novisse, primum maritum Liviae adhuc vivere; existere vero potuit ignorantia juris. Nam homines rudes et in religione parum eruditi, licet catholici sint, in his praesertim regionibus saepissime putant, divortio civili obtento, licere etiam vivente altero conjuge ad novas nuptias transire in iisque matrimonialiter vivere; et quamvis ex ignorantia crassa et supina ita agant, ideoque peccent, impedimentum tamen matrimonii, quod criminis vocatur, sibi minime contrahunt. Advertas autem, hic non agi de ignorantia impedimenti ipsius; sed de ignorantia juris copulam vetantis. Ignorantia impedimenti effici nequit, ne hoc non incurratur.[5]

1 Quoad Priv. Paulin. cfr (praeter alia) *Commentarium in Facult. Apost.* ed. 4, curante Jos. Putzer. Benziger. 1897. Pag. 197 seq.

2 Cfr. Konings *Comp. Theol. mor.* n. 1594, S. Alph. vi. 1042 et alios.

3 Sanchez *de Matr.* lib. vii., disp. 79 in fine. Feije n. 458, 2°. Konings *Comp.* vol. ii., pag. 396, (K). Sabetti n. 900.

4 S. Alph. libr. vi., n. 1036 Requir. v.

5 Konings n. 1574, quaer. 3°.; Sabetti n. 874, qu. 2.

Posito nunc, investigatione facta, Petrum ex capite ignorantiae nullo modo a crimine formali adulterii fuisse excusatum, ideoque impedimentum dirimens criminis adulterii solius contraxisse, inquirendum est de dispensatione ad matrimonium cum Livia revalidandum. Unde

*Resp. ad 3^tium^* scil. an in hac specie impedimenti criminis Episcopi nostri vi Articuli 8^vi^ Formulae I^mae^ dispensare possint? Omnibus consideratis respondeo: Affirmative. Nempe juxta Gasparri[1] in hac quidem specie criminis apud S. Sedem solum ex causa canonica, quae una ex gravioribus est, dispensatur, et culpabilis praemisso examine circa fidem qua suspectus de haeresi facta abjuratione ac imposita poenitentia absolvendus et dein dispensandus est. Ex quo sequi videtur, casum hunc esse S. Officii, et tanquam extraordinarium ab iis, pro quibus in Formula I. facultas dispensandi conceditur, excludendum.[2] E contra Pyrrhus Corradus[3] refert, in hac impedimenti criminis specie, si occultum sit, semper dispensari sicut in aliis infamantibus et saepe etiam, si est publicum. Unde quia S. Officium, in quo Formulae Facultatum pro Episcopis etc. componuntur, in hoc Articulo indistincte loquitur, nec a nobis est distinguendum et Articulus in tota extensione intelligi debet, inclusa etiam hac specie impedimenti, et hoc eo magis, quia Facultates pro personis indeterminatis concessae late interpretandae sunt. Quare nihil obstare videtur, quominus Episcopi et ex eorum communicatione Sacerdotes in Dioecesi laborantes hoc Articulo uti queant in adulterio cum matrimonio attentato.

J. P.

1 *Tractat. can. de matr.*, n. 655.

2 Cfr. quod in reg. juris 81 in 6° docent Reiffenstuel, Sanfelice aliique.

3 *Praxis dispensationum Apostolicarum* lib. viii., cap. ix., in fine (Ap. Migne. *Curs. Theol. compl.*, vol. 19, col. 792).

THE LAMBETH CONFERENCE.

NO Catholic can fail to take a certain interest in the decennial gatherings of English and American ecclesiastics, which have taken place in England now four times in succession. They have been variously called the Pan-Anglican Conference, the Pan Anglo-American Conference, and, now more generally, the Lambeth Conference. They call themselves "Bishops of the Holy Catholic Church in full communion with the Church of England," the latter body thus assuming a sort of central position, communion with which seems to afford a text of their orthodoxy. They could not well call themselves "Bishops in communion with the Catholic Church," and therefore, we suppose by way of locating their centre, they are described as in communion with the Church of England. What is the centre of the Church of England, it would be hard to say, for Canterbury is not a Patriarchate—the recent Conference has distinctly put its foot down in repudiation of such a centre—and the present Archbishop of York has initiated a practice which has some significance, namely, that of using his processional cross in the Archdiocese of Canterbury. Neither is the Crown any longer the practical centre of the Church of England; for although she can make no authoritative canons without the permission of the Crown, which really means without the consent of Parliament, still the Church of England for the most part goes on her way, unheeded of Crown or Parliament, and developes her tone and teaching out of her own resources. The salient feature of her position is really indicated by the title on which we have commented, which ties these Bishops, however loosely, to communion with the Church of England, whilst she is herself tied to nobody, except the State. A National Church she certainly is not, in the sense of being the Church of the nation at large; a State Church she certainly is, in the sense of possessing special privileges at the hands of the State, as compared with all other religious bodies in England.

These Bishops, then, (we call them so, of course, in courtesy) met a year earlier than usual in order to take advantage of the prestige which rightly attaches to this Jubilee Year. There was one most pathetic incident about their gathering, namely, that the Archbishop who had taken, perhaps, a greater interest in the anticipated Conference than had any previous Archbishop, was taken from our midst before it met. There can be little doubt but that had Archbishop Benson presided over the late Conference, its history would have been different. For, whereas Dr. Benson was full of the theme of ecclesiastical continuity, Dr. Temple, though by no means disposed to lay aside any advantage accruing to the status of his Church from such a theory, still left the subject in comparative obscurity. The Conference was a strictly accurate reflection of his mind, so far as it can be gathered from his history and recent utterances. It was turned from more directly ecclesiastical subjects to those of a less exciting nature ; but it had to be turned ; and the turn given to it was due to the masterful mind of the late Headmaster of Rugby, author of one of the notorious Essays and Reviews, Bishop of Exeter in spite of overwhelming protests against his supposed doctrinal teachings, and refusals of some of the bishops to take part in his consecration, and, at length, by favor of Mr. Gladstone, Bishop of London, and finally Archbishop of Canterbury. Dr. Temple is a man whom no one can help admiring as a man ; as a theologian, the less said of him the better. There is a story which we heard told of him at Oxford, which illustrates his character for honesty. A clergyman is said to have asked him to hear his confession. Dr. Temple, so the Oxford story goes, being then Bishop of London, told the clergyman to wait a day or two. Meanwhile, he went off and made his first Confession himself. Whether the story be true or not, it faithfully reflects the impression which his character has produced. But his decision and refusal to allow his judgment to be contravened, are not less remarkable. In the last Lambeth Conference but one, when the regular use of the Sacrament of Penance was repudiated as contrary to the teaching of the Church of

England, one Bishop rose and bore witness to his convictions, which were entirely opposed to the decision of the Conference. No such incident could have been achieved at the recent Conference. It is said that in that Conference, a Bishop wished to ask a question, obviously in the way of opposition, and pleaded that it would only take a minute to put it to the gathering; but Archbishop Temple replied (so the story goes) that it would take more than a minute to answer.

There is generally some subject before the Anglican public, which is expected to be dealt with by so large an assembly of their Bishops. In 1888, one subject that had been exciting the public mind was the adherence of the Church of England to the doctrine of the Apostolical Succession. Canon Gore, in his *Roman Catholic Claims* (1st ed., 1889, p. 18) says: "It is surely wonderful that in the Conference of Bishops of the Anglican Communion in this year, a proposal which was made (if report speaks true) subversive of the principle of the Apostolic Succession, should not have been able to get a hearing, or be allowed to appear in the official report." He gives references to the Encyclical Letter of the Conference at Lambeth. But although it was "wonderful" that "Bishops of the Holy Catholic Church, in full communion with the Church of England," should have rejected a proposal subversive of the principle of the Apostolic Succession, it is not so certain that the Bishops of the recent Lambeth Conference have not done something to weaken their witness to that principle. This, however, by the way. What were the subjects before the public mind, regarding the teaching and practice of the Church of England, when that Conference met this year? For, the capacity of the Church of England to guide the nation in matters of religion, indeed its claim to be an authoritative teacher of religion at all, will greatly depend, in the mind of the ordinary Anglican, on its power of dealing with the embarrassments and perplexities of the hour. These were principally three.

In September, 1894, one of the "Bishops of the Catholic Church in full communion with the Church of England"

went through the form of episcopal consecration in Madrid, "consecrating" to the office of bishop a Spanish priest who had apostatized in favour of Presbyterian teaching. The Archbishops and Bishops of Spain were indignant to the last degree. Although they regarded, as they said, the consecration as a farce, still the assumption of the title "Bishop" and, as it seems, of some of the *insignia* of a bishop, by this apostate priest, were calculated to throw dust in the eyes of the ignorant, and the act was held to be in opposition to the laws of the country. It was winked at by the civil authorities; but the Episcopate, from end to end of Spain, protested against the insulting act. The Archbishop of Madrid particularly pointed out that "it is wounding that this should come from the hand of a Protestant communion that owns by its own theories that the Catholic can obtain salvation without leaving the Catholic Church" (Pastoral, October 14, 1894). "It pains us," he adds, "that the purple which Holy Church dignifies, which is venerated by the Spanish people, and which, according to the published accounts, not even the consecrating minister[1] ventured to usurp, he takes upon himself to wear as a sign of his false dignity, who threw away the black habit with which he had been invested." There is now, therefore, at Madrid, an apostate priest, of semi-Calvinistic, semi-Presbyterian views (cf. the Prayer book as originally published by him), placed there by one of the "Bishops of the Holy Catholic Church in full communion with the Church of England," in opposition to the Episcopate of the country. When the scandal of this act was commented on, and the wrath of certain High Churchmen in the Church of England, flared up just for a while, we were referred to the coming Lambeth Conference. The act is one which is clean contrary to the professed teaching of the High Church section; for it is setting up altar against altar, unless the Church of England has come to the conclusion that the Bishops of Spain are not Bishops of the Catholic Church.

But another subject of perplexity has been before the

1 The Archbishop of Dublin.

Anglican public still more recently. The question has arisen: Does the Church of England teach that the marriage tie is indissoluble, except by death? The members of the Church of England have been disturbed on this question from end to end of the country. Not one "Bishop of the Holy Catholic Church in full communion with the Church of England" possessing a Diocese in England, has lifted up his voice in support of the indissolubility of that sacred tie, whilst several have distinctly denied it. People looked with natural anxiety to see if this large gathering of "Bishops in communion with the Church of England" would give them some definite guidance on a matter which lies at the root of social progress, and on which every Catholic in the land has a fixed and clear judgment.

A third subject which has distraught the Anglican mind since the Conference is that of the Sacrifice of the Mass. The subject of the Real Objective Presence was the one really before the public mind at the time of the Lincoln judgment; but the Archbishop allowed no one to know what the Church of England teaches on that head. The Court ruled that certain actions which had been performed as symbolizing that doctrine were to be considered indifferent in their meaning, and it enforced on the Bishop of Lincoln a mode of performing the chief act of the Communion-Service, which would bring into greater prominence a ritual act, which finds its place in no liturgy of the Catholic Church from the days of the Apostles downwards, but which was introduced into the Anglican communion service in the interest of Zwinglian doctrine, viz., the breaking of the bread before consecration. But the whole subject of the Objective Presence has come before the public once again in the question of Anglican Orders. The Archbishops, in their answer to the Holy Father, enunciated the teaching of the Church of England "for all time" in a series of sentences which omits the Real Objective Presence, and, by omitting, denies it:

Such were the circumstances under which the Lambeth Conference met. What has been the result of their deliberations?

The *Church Times* says: "Those who expected anything very definite, or any new solution of difficult questions as the result of the Lambeth Conference will have been grievously disappointed by the somewhat goody-goody and verbose string of platitudes and truisms which, to a superficial reader, the published letter of the 194 assembled Archbishops and Bishops must appear." But it congratulates itself on the fact that "so large a number of Bishops . . . have separated without doing much, if any, mischief." It is natural that the *Church Times* should do its best to minimize the failure of all these Bishops to rise to the occasion and do what a Catholic sense of any real guardianship of the faith would demand of them. But it is curious that it should suggest that the larger the number of Bishops, the greater the danger of mischief. The *Guardian* also lays stress on this point. It explains how the omission of some points and the appearance of compromise on others, must be set down to the differences of opinion naturally existing amongst so many Bishops.

What, then, have they done with regard to the subjects mentioned above which would seem to have demanded some treatment at their hands?

As regards the scandal in Spain, they have expressed their warm sympathy with those who found themselves unable to accept the terms on which alone the Catholic Church in Spain allows her members the use of the Sacraments. They do not speak of these dissenters in Spain in the same terms as they speak of the equally schismatic dissidents in Germany and Switzerland. But they express their "sympathy with the brave and earnest men of France, Italy, *Spain* and Portugal, who have been driven to free themselves," etc. Imagine with what scathing, burning words St. Cyprian would have denounced this thoroughly schismatic action. But these "Bishops of the Holy Catholic Church in full communion with the Church of England," assembled at Lambeth, have nothing but words of sympathy for the motley crew of Methodists, Anglicans and Freemasons, who have been gathered into a separatist congregation by the

priest who gave up his "black habit" eventually to don the purple.

As regards the subject of Divorce, the Bishops have penned one of those sentences which have been the despair of many an earnest-minded soul in the Anglican communion. They say that "the foundation of its holy security and honour [*i. e.* that of marriage] is the precept of our Lord, 'What therefore God hath joined together let not man put asunder.'" As the whole controversy during the last two years has hinged on the meaning of these words, their quotation amounts to nothing. They proceed: "We utter our most earnest words of warning against the lightness with which the lifelong vow of marriage is often taken;" here again it must be remembered that those Bishops who have publicly spoken against the indissolubility of the marriage-tie, are content to make the contracting parties say, "till death us do part," and nevertheless they explain the words as not in *all* cases binding both parties. The question on which so much heat has been expended, is, whether the innocent party is free to marry when the adulterer has broken his vow; whether the bond can be actually severed by the sin of one party. On this, the vital point of the discussion, no guidance is forthcoming. Nay, these high-sounding sentences end in an ominous warning "against the frequency and facility of recourse to the courts of law for the dissolution of this most solemn bond." If the Bishops had denounced the recourse to the courts of law "for the dissolution of this most solemn bond," simply and absolutely, they would have done something. As it is, they have left the door open wide. It is only against "the frequency and facility of recourse" that they have any warning to utter. The effect of this timidity, not to say betrayal, on the part of these Bishops would certainly make itself felt in England, were the authority of the Bishops more than it is; but that authority is still sufficient in the moral order to have effected something if they could have presented a united front in favour of the absolute indissolubility of the marriage-tie. As it is, the maintenance of that fundamental truth will fall more and more on

the shoulders of the Catholic Church, who would gladly have welcomed aid from these 194 Bishops. But the closing sentence is significant indeed, viz.: "the full consideration of this matter it has been impossible to undertake on this occasion." Fifty-three years ago, a clergyman of the Church of England wrote thus about his Church: "A society so ordered may be still, by God's inscrutable mercy, a channel of Divine grace, as our Church is; but it is literally unmeaning to speak of it as a dispenser or witness of religious truth. We cannot learn doctrine from the English Church, if we would; for she teaches no uniform doctrine to be learned" (*Ideal of a Church*, p. 409, 1844). And so in this matter of the absolute indissolubility of the marriage-tie her members must wait ten years more, whilst she considers her position more fully.

As regards the third matter which we selected as prominent before the religious public since the last assembly of Anglican Bishops at Lambeth, a profound silence has been maintained. One whom Anglicans themselves call the Chief Bishop of Western Christendom, in a Letter which they call "Apostolic," not of course in its teaching, but by reason of the historical position held by that Bishop, has, after a careful reinvestigation of the whole matter, decided that these Bishops do not possess the power of consecrating the elements of bread and wine in the Holy Eucharist to become the Body and Blood of Christ. By far the larger number of Englishmen agree with the Holy Father in this decision—mostly, because they do not believe that any one on earth has such power. It was an hour for an expression of belief. The occasion called for some decisive action. But the Bishops, or at any rate, the master mind amongst them, had gone in for the principle of concealing all differences of opinion, and it is well known that the differences on this subject are profound. The Archbishops of Canterbury and York, calling themselves "Archbishops of England," had written an answer to the Pope, in which a lamentable display of weak logic is combined with theological inaccuracy on a number of points; and in their reply they claim to

be "sacrificing" priests of some sort, though not in the sense in which the term is used in the Catholic Church—not, that is, as offerers of the Blessed Body and Blood of our Lord objectively present through the act of consecration. The accuracy of their representation of the belief of the Church of England has been seriously called in question; but the only reply that has been elicited has been a protest from the Archbishop of York, to the effect that the subject is not one for controversy. Now no one in the least conversant with matters in the Anglican communion (in which, in accordance with the language of the Lambeth Conference, we include the Bishops of the Protestant Episcopal Church in America), would dream of blaming the individual Bishops for declining to enter on such a subject as the Eucharistic Sacrifice. They do not agree on the subject; and it would be folly to suppose that any statement of belief on such a subject could be drawn up by them, except by means of whittling away all that is positive in their several beliefs. But what an incapacity such a state of things reveals! What an incapacity for fulfilling the primary duty of guardians of the faith!

The fact is the Lambeth Conference of 1888 adopted a basis for reunion, or approach to reunion, which is repeated in the Report of the recent Conference on "Reformation movements on the continent of Europe and elsewhere," (signed by the Archbishop of York), and which is significant as to the ideas of the "Bishops of the Holy Catholic Church in full communion with the Church of England," as to what is necessary for visible union. The Holy Scriptures as "the rule and ultimate standard of faith"—two Sacraments—the historic Episcopate—and "the Apostle's Creed as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith." Now this basis was distinctly repudiated by the Fathers of the Council of Ephesus, led by St. Cyril of Alexandria. Nestorius offered to sign the Nicene Creed; but St. Cyril replied that this was not enough, as Nestorius explained it wrongly. The present Dean of Ripon would doubtless sign the Nicene

Creed any number of times, but he would explain the Incarnation and the Resurrection, as he has done in public, in a way that cuts up by the roots all real belief in those two central verities.

There is, however, one feature of this Conference which does certainly distinguish it from others. There was throughout a certain tone of piety—we speak, of course, only of the public utterances—which ought to command our respect. The Archbishop's sermons and addresses, and the estimate which the Bishops themselves in various forms have given to the public of the value of the Conference, all betray a certain consciousness of a pervading spirit of piety and charity. This, of course, must go far to disarm the critic who might be disposed to pass too severe a judgment on the omissions in the way of guarding the faith which have been so conspicuous in the utterances of the Conference. At the same time we are bound not to forget that the pietistic spirit has ere now left the care of the faith to others, and that the primary duty of a real Episcopate is the jealous care of that faith. But the fact is that the Lambeth Conference has revealed the Episcopate "in full communion with the Church of England" as a body of earnest-minded Christian governors of their several flocks, but not as guardians of the Catholic Faith, nor as "High-Priests" of the Christian Covenant. Throughout the various addresses, including those given by Bishop King in the Retreat which followed the Conference, the consciousness of a common inheritance in the Sacrificing Priesthood of the New Covenant does not so much as once float to the surface. Yet circumstances had occurred which must have evoked expressions of this consciousness, if it had been there in general to be evoked; not even the answer of the Archbishops to the Pope obtained any sort of approval, nothing beyond the mere mention of its having been made, with a significant omission of any comment or epithet in its praise.

There is one more point on which a word or two should be said. The Conference speaks, in two of its resolutions, of *National Churches*. Indeed, one great aim of the Confer-

ence seems to have been to supply or strengthen links of communion with "the various National Churches, etc.," within what they call "the Anglican Communion." But where is there a "National Church" in communion with the Church of England? Who in all this Conference represented a National Church? Were the American Bishops representative of the "National Church" of America? Were the Bishops, or Bishop of New Zealand representative of the National Church of New Zealand, or the Irish Bishops of the "National Church" of Ireland? What constitutes any body of bishops a National Church? Does the mere fact of their being "in full communion with the Church of England?" Is there any one body that was represented at the Lambeth Conference in any real sense a National Church?

The fact is, that this nomenclature means a great deal more than might appear on the surface. The Church of England is more and more drifting into the full position of the Donatists. These schismatics were not only in isolation, out of communion with the churches of every nation under heaven, as is the case with the Church of England; but they went on to plant seedlings elsewhere, so that, when St. Augustine pointed out that they were only in one place, whereas the Catholic Church is everywhere in communion with itself throughout the world, the Donatists, he tells us, pointed to the fact of a few scattered representatives in various parts, which were supposed to constitute their catholicity. The case of these so-called National Churches "in full communion with the Church of England," is precisely similar. They have in almost every case placed a bishop, where a bishop already existed, infringing the Cyprianic rule, according to which, the second bishop is no bishop at all. It would seem as if, to the Anglican mind, it were enough to fly the British flag, and however many Catholic bishops may have already existed in the region over which that standard floats, they forthwith cease to have jurisdiction, if indeed, they possessed it at all in any portion of God's earth over which the British Raj was destined one day to extend. The greater portion of the Bishops attending the Lambeth Conference, even were

they really possessed of the Apostolical Succession, would be in manifest schism, quite apart from the question of the See of Peter. And everything points at present to their drawing the bonds of their schismatic alliance closer, until, as must happen under such circumstances, the earthborn links give and snap—and then—*nous verrons*.

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ANALECTA.

EPISTOLA ENCYCLICA DE ROSARIO MARIALI.

VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATIBUS
ARCHIEPISCOPIS EPISCOPIS ALIISQUE LOCORUM
ORDINARIIS PACEM ET COMMUNIONEM
CUM APOSTOLICA SEDE
HABENTIBUS

LEO PP. XIII.

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Augustissimae Virginis Mariae foveri assidue cultum et contentiore quotidie studio promoveri quantum privatim publiceque intersit, facile quisque perspiciet, qui secum reputaverit, quam excelso dignitatis et gloriae fastigio Deus ipsam collocarit. Eam enim ab aeterno ordinavit ut Mater Verbi fieret humanam carnem assumpturi; ideoque inter omnia, quae essent in triplici ordine naturae, gratiae, gloriaeque pulcherrima, ita distinxit, ut merito eidem Ecclesia verba illa tribuerit: *Ego ex ore Altissimi prodivi primogenita ante omnem creaturam.*[1] Ubi autem volvi primum coepere saecula, lapsis in culpam humani generis auctoribus infectisque eâdem labe posteris universis, quasi pignus constituta est instaurandae pacis atque salutis.—Nec dubiis honoris significationibus Unigenitus Dei Filius sanctissimam matrem est prosequutus. Nam et dum privatam in terris vitam egit, ipsam adscivit utriusque prodigii administram, quae tunc primum patravit; alterum gratiae, quo ad Mariae salutationem exultavit infans in utero Elisabeth; alterum

1 Eccl. xxiv., 5.

naturae, quo aquam in vinum convertit ad Canae nuptias; et quum supremo vitae suae publicae tempore novum conderet Testamentum divino sanguine obsignandum, eamdem dilecto Apostolo commisit verbis illis dulcissimis: *Ecce mater tua.*[1] Nos igitur qui, licet indigni, vices ac personam gerimus in terris Iesu Christi Filii Dei, tantae Matris persequi laudes nunquam desistemus, dum hac lucis usura fruemur. Quam quia sentimus haud futuram Nobis, ingravescente aetate, diuturnam, facere non possumus quin omnibus et singulis in Christo filiis Nostris Ipsius cruce pendentis extrema verba, quasi testamento relicta, iteremus: *Ecce mater tua.* Ac praeclare quidem Nobiscum actum esse censebimus, si id Nostrae commendationes effecerint, ut unusquisque fidelis Mariali cultu nihil habeat antiquius, nihil carius, liceatque de singulis usurpare verba Ioannis, quae de se scripsit: *Accepit eam discipulus in sua.*[2]—Adventante igitur mense Octobri, ne hoc quidem anno patimur, Venerabiles Fratres, carere vos Litteris Nostris, rursus adhortantes sollicitudine qua possumus maxima, ut Rosarii recitatione studeat sibi quisque ac laboranti Ecclesiae demereri. Quod quidem precandi genus divina providentia videtur sub huius saeculi exitum mire invaluisse, ut languescens fidelium excitaretur pietas; idque maxime testantur insignia templa ac sacraria Deiparae cultu celeberrima.—Huic divinae Matri, cui flores dedimus mense Maio, velimus omnes fructiferum quoque Octobrem singulari pietatis affectu esse dicatum. Decet enim utrumque hoc anni tempus ei consecrari, quae de se dixit: *Flores mei fructus honoris et honestatis.*[3]

Vitae societas atque coniunctio, ad quam homines naturâ feruntur, nulla aetate fortasse arctior effecta est, aut tanto studio tamque communi expetita, quam nostrâ. Nec quisquam sane id reprehendat, nisi vis haec naturae nobilissima ad prava saepe consilia detorqueretur, convenientibus in unum atque in varii generis societates coeuntibus impiis hominibus *adversus Dominum et adversus Christum eius.*[4]

1 Io. xix., 27. 2 Ib. 3 Eccli. xxiv. 23. 4 Ps. ii. 2.

Cernere tamen est, idque profecto accidit iucundissimum, inter catholicos etiam adamari magis coeptos pios coetus; eos haberi confertissimos; iis quasi communibus domiciliis christianae vinculo dilectionis ita adstringi cunctos et quasi coalescere, ut vere fratres et dici posse et esse videantur. Neque enim, Christi caritate sublata, fraterna societate et nomine gloriari quisquam potest; quod acriter olim Tertullianus hisce verbis persequebatur: *Fratres vestri sumus iure naturae matris unius, etsi vos parum homines, quia mali fratres. At quanto dignius fratres et dicuntur et habentur qui unum patrem Deum agnoscunt, qui unum spiritum biberunt sanctitatis, qui de uno utero ignorantiae eiusdem ad unam lucem expaverint veritatis*[1]? Multiplex autem ratio est, qua catholici homines societates huiusmodi saluberrimas inire solent. Huc enim et circuli, ut aiunt, et rustica aeraria pertinent, itemque conventus animis per dies festos relaxandis, et secessus pueritiae advigilandae, et sodalitia, et coetus alii optimis consiliis instituti complures. Profecto haac omnia, etsi nomine, forma, aut suo quaeque peculiari ac proximo fine, recens inventa esse videantur, re tamen ipsâ sunt antiquissima. Constat enim, in ipsis christianae religionis exordiis eius generis societatum vestigia reperiri. Serius autem legibus confirmatae, suis distinctae signis, privilegiis donatae, divinum ad cultum in templis adhibitae, aut animis corporibusve sublevandis destinatae, variis nominibus, pro varia temporum ratione, appellatae sunt. Quarum numerus in dies ita percrebuit, ut, in Italia maxime, nulla civitas, oppidum nullum, nulla ferme paroecia sit, ubi non illae aut complures, aut aliquae certe habeantur.

In his minime dubitamus praeclarum dignitatis locum assignare sodalitati, quae a sanctissimo Rosario nuncupatur. Nam sive eius spectetur origo, e primis pollet antiquitate, quod eiusmodi institutionis auctor fuisse feratur ipse Dominicus pater; sive privilegia aestimentur, quamplurimis ipsa ornata est, Decessorum Nostrorum munificentiâ.—Eius institutionis forma et quasi anima est Mariale Rosarium, cuius

1 Apolog. c. xxxix.

de virtute fuse alias loquuti sumus. Verumtamen ipsius Rosarii vis atque efficacitas, prout est officium Sodalitati, quae ab ipso nomen mutuatur, adiunctum, longe etiam maior apparet. Neminem enim latet, quae sit omnibus orandi necessitas, non quod immutari possint divina decreta, sed, ex Gregorii sententia, *ut homines postulando mereantur accipere quod eis Deus omnipotens ante saecula disposuit donare*[1]. Ex Augustino autem: *qui recte novit orare, recte novit vivere*[2]. At preces tunc maxime robur assumunt ad caelestem opem impetrandam, quum et publice et constanter et concorditer funduntur a multis, ita ut velut unus efficiatur precantium chorus: quod quidem illa aperte declarant Actuum Apostolicorum, ubi Christi discipuli, expectantes promissum Spiritum Sanctum, fuisse dicuntur *perseverantes unanimiter in oratione*[3]. Hunc orandi modum qui sectentur, certissimo fructu carere poterunt nunquam. Iam id plane accidit inter sodales a sacro Rosario. Nam, sicut a sacerdotibus, divini Officii recitatione, publice iugiterque supplicatur, ideoque validissime; ita, publica quodammodo, iugis, communis est supplicatio sodalium, quae fit recitatione Rosarii, vel *Psalterii Virginis*, ut a nonnullis etiam Romanis Pontificibus appellatum est.

Quod autem, uti diximus, preces publice adhibitae multo iis praestent, quae privatim fundantur, vimque habeant impetrandi maiorem, factum est ut Sodalitati a sacro Rosario nomen ab Ecclesiae scriptoribus inditum fuerit "militiae precantis, a Dominico Patre sub divinae Matris vexillo conscriptae," quam scilicet divinam Matrem sacrae litterae et Ecclesiae fasti salutant daemonis errorumque omnium debellatricem. Enimvero Mariale Rosarium omnes, qui eius religionis petant societatem, communi vinculo adstringit tamquam fraterni aut militaris contubernii, unde validissima quaedam acies conflatur, ad hostium impetus repellendos, sive intrinsecus illis sive extrinsecus urgeamur, rite instructa atque ordinata. Quamobrem merito pii huius instituti sodales usurpare sibi possunt verba illa S. Cypriani: *Publica*

1 Dialog. l. 1. c. 8 2 In Ps. cxviii. 3 Act. 1. 14.

est nobis et communis oratio, et quando oramus, non pro uno, sed pro toto populo oramus, quia totus populus unum sumus.[1] Ceterum eiusmodi precationis vim atque efficaciam annales Ecclesiae testantur, quum memorant et fractas navali proelio ad Echinadas insulas Turcarum copias, et relatas de iisdem superiore saeculo ad Temesvariam in Pannonia et ad Corcyram insulam victorias nobilissimas. Prioris rei gestae memoriam perennem exstare voluit Gregorius XIII., die festo instituto Mariae victricis honori; quem diem postea Clemens XI. Decessor Noster titulo Rosarii consecravit, et quotannis celebrandum in universa Ecclesia decrevit.

Ex eo autem quod precans haec militia sit "sub divinae Matris vexillo conscripta," nova eidem virtus novus honor accedit. Huc maxime spectat repetita crebro, in Rosarii ritu, post orationem dominicam angelica salutatio. Tantum vero abest ut hoc dignitati Numinis quodammodo adversetur, quasi suadere videatur maiorem nobis in Mariae patrocinio fiduciam esse collocandam quam in divina potentia, ut potius nihil Ipsum facilius permoveat propitiumque nobis efficiat. Catholica enim fide docemur, non ipsum modo Deum esse precibus exorandum, sed beatos quoque caelites,[2] licet ratione dissimili, quod a Deo, tamquam a bonorum omnium fonte, ab his, tamquam ab intercessoribus petendum sit. *Oratio*, inquit S. Thomas, *porrigitur alicui dupliciter, uno modo quasi per ipsum implenda, alio modo, sicut per ipsum impetranda. Primo quidem modo soli Deo orationem porrigimus, quia omnes orationes nostrae ordinari debent ad gratiam et ad gloriam consequendam, quae solus Deus dat, secundum illud Psalmi* lxxxiii., *12: "gratiam et gloriam dabit Dominus." Sed secundo modo orationem porrigimus sanctis Angelis et hominibus, non ut per eos Deus nostras petitiones cognoscat, sed ut eorum precibus et meritis orationes nostrae sortiantur effectum. Et ideo dicitur Apoc.* viii., *4, quod ascendit fumus incensorum de orationibus sanctorum de manu Angeli coram Deo.*[3] Iam quis omnium, quotquot beatorum incolunt sedes,

1 De orat. domin. 2 Conc. Trid., sess. xxv.

3 S. Th. 2ª 2ae, q. lxxxiii., a. iv.

audeat cum augusta Dei Matre in certamen demerendae gratiae venire? Ecquis in Verbo aeterno clarius intuetur, quibus angustiis premamur, quibus rebus indigeamus? Cui maius arbitrium permissum est permovendi Numinis? Quis maternae pietatis sensibus aequari cum ipsa queat? Id scilicet causae est cur beatos quidem caelites non eadem ratione precemur ac Deum, *nam a sancta Trinitate petimus ut nostri misereatur, ab aliis autem sanctis quibuscumque petimus ut orent pro nobis*;[1] implorandae vero Virginis ritus aliquid habeat cum Dei cultu commune, adeo ut Ecclesia his vocibus ipsam compellet, quibus exoratur Deus: *Peccatorum miserere.* Rem igitur optimam praestant sodales a sacro Rosario, tot salutationes et Mariales preces quasi serta rosarum contexentes. Tanta enim Mariae est magnitudo, tanta, qua apud Deum pollet, gratia, ut qui opis egens non ad illam confugiat, is optet nullo alarum remigio volare.

Alia etiam Sodalitatis, de qua loquimur, laus est, nec praetereunda silentio. Quoties enim Marialis recitatione Rosarii salutis nostrae mysteria commentamur, toties officia sanctissima, caelesti quondam Angelorum militiae commissa, similitudine quadam aemulamur. Ea ipsi, suo quaeque tempore mysteria revelarunt, eorum fuere pars magna, iisdem adfuere seduli, vultu modo ad gaudium composito, modo ad dolorem, modo ad triumphalis gloriae exultationem. Gabriel ad Virginem mittitur nuntiatum Verbi aeterni Incarnationem. Bethlemico in antro, Salvatoris in lucem editi gloriam Angeli cantibus prosequuntur. Angelus Iosepho auctor est fugae arripiendae, seque in Aegyptum recipiendi cum puero. Iesum in horto prae moerore sanguine exsudantem Angelus pio alloquio solatur. Eumdem, devicta morte, sepulcro excitatum, Angeli mulieribus indicant. Evectum ad caelum Angeli referunt atque inde reversurum praedicant angelicis comitatum catervis, quibus electorum animas admisceat secumque rāpiat ad aetherios choros, super quos *exaltata est sancta Dei Genitrix.* Piissima igitur Rosarii prece inter sodales utentibus ea maxime convenire possunt,

1 Ib.

quibus Paulus Apostolus novos Christi asseclas alloquebatur: *Accessistis ad Sion montem, et civitatem Dei viventis, Ierusalem caelestem, et multorum millium Angelorum frequentiam.*[1] Quid autem divinius quidve suavius, quam contemplari cum Angelis cum iisque precari? Quanta niti spe liceat atque fiducia, fruituros olim in caelo beatissima angelorum societate eos, qui in terris eorum ministerio sese quodammodo addiderunt?

His de causis Romani Pontifices eximiis usque praeconiis Marianam huiusmodi Sodalitatem extulerunt, in quibus eam Innocentius VIII. *devotissimam Confraternitatem*[2] appellat; Pius V. affirmat, eiusdem virtute haec consequuta: *Coeperunt Christi fideles in alios viros repente mutari, haeresum tenebrae remitti et lux catholicae fidei aperiri*;[3] Sixtus V., attendens quam fuerit haec institutio religioni frugifera, eiusdem se studiosissimum profitetur; alii denique multi, aut praecipuis eam indulgentiis, iisque uberrimis auxere, aut in peculiarem sui tutelam, dato nomine variisque editis benevolentiae testimoniis, receperunt.—Eiusmodi Decessorum Nostrorum exemplis permoti, Nos etiam, Venerabiles Fratres, vehementer hortamur vos atque obsecramus, quod saepe iam fecimus, ut sacrae huius militiae singularem curam adhibeatis, atque ita quidem, ut, vobis adnitentibus, novae in dies evocentur undique copiae atque scribantur. Vestra operâ et eorum, qui e clero subdito vobis curam gerunt animarum, noscant ceteri e populo, atque ex veritate aestiment, quantum in ea Sodalitate virtutis sit, quantum utilitatis ad aeternam hominum salutem. Hoc autem contentione poscimus eo maiore, quod proximo hoc tempore iterum viguit pulcherrima in sanctissimam Matrem pietatis manifestatio per Rosarium, quod *perpetuum* appellant. Huic Nos instituto libenti animo benedeximus; eius ut incrementis sedulo vos naviterque studeatis, magnopere optamus. Spem enim optimam concipimus, laudes precesque fore validissimas, quae, ex ingenti multitudinis ore ac pectore expressae, nunquam conticescant;

1 Heb. xii., 22. 2 *Splendor paternae gloriae*, die 26 Febr., 1491.

3 *Consueverunt RR. PP.*, die 17 Sept., 1569.

et per varias terrarum orbis regiones dies noctesque alternando, conspirantium vocum concentum cum rerum divinarum meditatione coniungant. Quam quidem laudationum supplicationumque perennitatem, multis abhinc saeculis, divinae illae significarunt voces, quibus Oziae cantu compellabatur Iudith: *Benedicta es tu filia a Domino Deo excelso prae omnibus mulieribus super terram, . . . quia hodie nomen tuum ita magnificavit, ut non recedat laus tua de ore hominum.* Iisque vocibus universus populus Israel acclamabat: *Fiat, fiat.*[1]

Interea, caelestium beneficiorum auspicem, paternaeque Nostrae benevolentiae testem, vobis, Venerabiles Fratres, et clero, populoque universo, vestrae fidei vigilantiaeque commisso, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die xii. Septembris MDCCCXCVII, Pontificatus Nostri anno vicesimo.

LEO PP. XIII.

E SACRA CONGREGATIONE INDULGENTIARUM.[2]

I.

ORDINIS CARMELITARUM EXCALCEATORUM IN DITIONE BELGICA.

Vicarius Provincialis Carmelitarum Excalceatorum in Belgio exponit: In Constitutione Pauli V., 30 Octobris 1606, in qua conceduntur indulgentiae confratribus et consororibus B. M. V. de Monte Carmelo, disponitur, indulgentias conferri fidelibus, qui Confraternitatem ingressi fuerint, *et habitum receperint.* Similiter in Summario indulgentiarum a Confratribus ipsis lucrandarum, quod anno 1678, 22 Martii recognitum et approbatum fuit a Sacra Congregatione Indulgentiarum et Reliquiarum, habetur, fideles ad illas consequendas ingredi debere in Confraternitatem canonice erec-

1 Iud. xiii., 23 et seqq.

2 Ex opere: DECRETA AUTHENTICA *S. C. Indulg. et S. Reliquiis propositae.* Pustet. 1883. n. 350.

tam, et ut legitimus sit ingressus eorum, *oportere quod recipiant scapulare benedictum a Superiore Religionis, seu ab alio sacerdote facultatem habente eum benedicendi.* Pari modo Clemens XI. in suo Brevi 24 Novembris 1702 confirmat quoddam decretum Eminentissimi Sacripante, Ordinis Carmelitarum Protectoris, in quo dicitur, admissos ad aliquam canonice erectam Confraternitatem hujusmodi *teneri prima vice recipere habitum, seu scapulare benedictum a Superioribus Religionis, vel ab alio sacerdote, cui dicta benedicendi facultas fuerit attributa.* Tandem Sacra Congregatio Indulgentiarum anno 1840 declaravit, valere adscriptionem fidelium in Confraternitatem scapularis, dummodo in iis adscribendis serventur substantialia, idest *habitus benedictio, illius impositio et in Confraternitatem receptio.*

Jam vero sacerdotes Congregationis SS. Redemptoris solent in Belgio occasione sacrarum missionum, generaliter, et unica formula benedicere nonnulla scapularia, inter quae illud B. M. V. de Monte Carmelo, quae tunc fideles in manibus gestant, ac postea manibus propriis sibi ipsis imponunt et spargitur in vulgus a sacerdotibus praedictis, quod per hoc fideles rite et recte in Confraternitatem admittantur, et indulgentias acquirant a Summis Pontificibus impertitas illis, qui *Confraternitatem ingressi fuerint et habitum receperint*, et istud ex Rescripto quodam s. m. Pii PP. VII. hic ad verbum relato:

"Cum nonnulli sacerdotes Congregationis SS. Redemptoris facultatem hodie habeant, et alii in posterum habere possint benedicendi scapularia quorumdam Ordinum Regularium cum lege eadem imponendi singulis illis fidelibus, qui iis uti exoptant, adhibendo formulam in actu impositionis: *Accipe scapulare*, etc., et cum obligatione eisdem fidelibus tradendi proprium nomen describendum in albo illius Ordinis, ad quem pertinet scapulare; cumque occasione sacrarum missionum in actu praedicationis, innumera a fidelibus exhibeantur scapularia benedicenda, proindeque praefatus ritus servari nequeat, Superior Generalis praedictae Congregationis humillimis precibus petiit a SS. D. N. Pio VII. Pontif. Max., ut in hoc casu, non obstante omissione

praescriptae formae, fas sit in posterum supradictis sacerdotibus praefata scapularia benedicere, ac si eadem servaretur. Sanctitas Sua, me infrascripto Secretario referente, benigne annuit pro gratia juxta petita.

Die 8 Januarii, 1803.

F. DE CARPINEO,
S. R. C. a Secret.

Itaque ut habeatur certa regula ad instructionem fidelium, et judicari possit in facto, sintne validae adscriptiones hujusmodi in Confraternitatem sacri scapularis, Orator poscit resolutionem sequentium dubiorum :

1° *An Rescriptum s. m. Pii PP. VII. extendi possit etiam ad scapulare B. M. V. de Monte Carmelo, licet de eo in supplici libello non fiat expressa mentio?*

2° *An Rescriptum s. m. Pii PP. VII. juxta petita extendi debeat non solum ad benedicendum scapularia parva sicuti vult supplex libellus, sed etiam ad dispensandum aggregandos a receptione habitus de manu sacerdotis, et ab eorum formali admissione in Confraternitatem B. M. V. de Monte Carmelo, quae sunt res distinctae a simplici benedictione habitus, cum illae stare possint sine ista, quemadmodum stant saepe saepius in fidelibus aggregatis, et ex mera devotione volentibus benedictionem novi scapularis substituendi veteri attrito?*

3° *An per Rescriptum s. m. Pii PP. VII. licet non habeatur clausula* contrariis non obstantibus, *vel quid simile, derogatum sit sufficienter Brevibus Apostolicis et decreto Sacrae Congregationis Indulgentiarum supra enumeratis: adeo ut, deficiente impositione scapularis per manum sacerdotis ibidem praescripta, ac expressa receptione in Coufraternitatem Ordinis, valida sit admissio fidelium in Confraternitatem et fruantur indulgentiis et gratiis?*

4° *An per declarationem posteriorem Sacrae Congregationis Indulgentiarum anno 1840 volentem, ut substantiale in aggregandis, impositionem habitus de manu sacerdotis, etc., censendum sit derogatum Rescripto s. m. Pii PP. VII. anno 1803?*

Sac. Congregatio habita in Palatio Apostolico Quirinali die 31 Januarii 1848 respondit, ut infra:

Ad 1^m: *Affirmative.*

Ad 2^m: *Affirmative, facto verbo cum SSmo pro sanatione ad cautelam quoad praeteritum, et pro concessione extensionis indulti quatenus opus sit quoad futurum.*

Ad 3^m: *Affirmative in sensu praecedenti.*

Ad 4^m: *Negative.*

Et facta de omnibus relatione SSmo D. N., die 19 Sept. 1850, Sanctitas Sua benigne annuit in omnibus juxta Sacrae Congregationis vota.

JACOBUS GALLO, *Secret.*

II.

CIRCA SCAPULARE B. M. V. DE MONTE CARMELO.

P. Thomas Ioseph a Div. Provid., sodalis Societatis Divini Salvatoris, huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae exponit: Sub die 27 Aprilis 1887, sequenti proposito dubio: "utrum conveniens sit Scapulare B. M. V. de Monte Carmelo, honoris et devotionis causa separatim, potius ac distincte, quam cumulative et commixtim cum aliis quatuor vel pluribus scapularibus benedicere et imponere?" hanc eamdem Sac. Congregationem respondere mandavisse: "Affirmative: et consulendum SSmo, ut Indultum hucusque in perpetuum concessum, etiam Regularibus Ordinibus et Congregationibus, induendi christifideles Scapulari Carmelitico commixtim cum aliis Scapularibus revocetur, et ad determinatum tempus coarctetur, neque in posterum amplius concedatur."

Iamvero plures Sacerdotes, tum Saeculares tum Regulares, etiam post hoc Decretum, Scapulare B. M. V. de Monte Carmelo iam cum aliis Scapularibus commixtum benedicere et imponere solent, ita tamen ut peculiari formula utantur ad Scapulare B. M. V. de Monte Carmelo benedicendum et imponendum; dicunt enim praedictum Decretum non vetare quominus praefatum Scapulare Carmeliticum, sive ante sive post benedictionem et impositionem, *de facto commixtum*

sit cum aliis Scapularibus, sed referri tantum *ad peculiarem benedictionem et impositionem* Scapularis.

Quaeritur itaque ab hac S. Congregatione:

Utrum haec methodus a nonnullis Sacerdotibus adhibita valide et licite servari possit?

Et S. Congregatio, omnibus mature perpensis, respondit: *Affirmative.*

Datum Romae, ex Secretaria eiusdem S. Congregationis, die 11 Martii 1897.

L. ✠ S. Fr. H. M. GOTTI, *Praef.*
A. *Archiep.* NICOPOLIT., *Secret.*

III.

BENEDICTIO APOSTOLICA PAROCHIANIS IMPERTIENDA.

Professor Iuris Can. in Theologico Mediolanensi Seminario huic S. C. Indulgentiis Sacrisque Reliquiis praepositae reverenter exponit:

Cum Summus Pontifex benignissime facultatem concedit Sacerdotibus redeuntibus a romana peregrinatione, impertiendi Benedictionem Apostolicam, hac formula uti solet: *Parochis et omnibus animarum curatoribus, etc.*

Iamvero inter Sacerdotes qui nuper in Dioecesim a romana peregrinatione remearunt, sunt:

1. Qui proprie Parochi dicuntur;
2. Qui oeconomi sunt spirituales vacantium Parochiarum;
3. Qui curam animarum obtinent tamquam Coadiutores *ex titulo*, nempe vi beneficiariae institutionis et ideo quasi ordinariae;
4. Qui tamquam Coadiutores parochiales curam animarum exercent delegatam ab Episcopo ad causarum universitatem;
5. Qui in Officio Coadiutoris vel Cappellani penes Ecclesias Subsidiarias resident ibique Sacrum faciunt, Sacramenta Poenitentiae et Eucharistiae administrant, concionantur et infirmorum curam gerunt;
6. Qui Seminariorum, Collegiorum, piorum Institutorum, seu etiam religiosarum Congregationum sunt Rectores, Supe-

riores, Moderatores, Confessarii vel eorum locum ex officio tenentes.

Quaeritur igitur:

1. Num nomine *Parochorum et curam animarum habentium* veniant non modo qui sub num. 1. et 2. sunt recensiti ut sibi certum videtur, sed illi quoque, qui sub aliis numeris sunt nominati?

2. Et quatenus affirmative, utrum pluries in diversis diebus et in eadem Paroecia possit impertiri Benedictio Apostolica in casu quo a romana peregrinatione regrediantur Parochus et Coadiutor, vel duo Coadiutores eiusdem Paroeciae?

SSmus Dnus Noster Leo Pp. XIII. in audientia habita die 19 Iunii 1897 ab infrascripto Card. Praefecto S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, audita relatione suprarelatorum dubiorum, declaravit quoad 1. mentem suam fuisse et esse, ut Benedictionem, de qua in casu, impertiri tantum possint et valeant Parochi effectivi et oeconomi regentes Paroecias vacantes: quoad 2. semel tantum esse impertiendam Benedictionem in qualibet Paroecia. Datum Romae ex Secretaria eiusdem S. Congñis die et anno uti supra.

L. ✠ S.

Fr. H. M. *Card.* GOTTI, *Praefectus.*
IOSEPH M. *Can.* COSELLI, *Subst.*

THE WORK OF THE PROPAGATION OF THE FAITH IN THE UNITED STATES.

(LETTER OF HIS EMINENCE, CARDINAL RAMPOLLA, TO HIS EMINENCE, CARDINAL GIBBONS.) No. 38,405.

Emo e Revmo Signor Mio Ossmo,

Il Santo Padre mi ha dato il gradito incarico di manifestare a Vostra Eminenza la soddisfazione con cui ha appreso, che negli Stati Uniti di America si intende dare una migliore e più completa organizzazione all'Opera della Propagazione della Fede. Da una parte i crescenti bisogni delle missioni, e dall' altra il consolante sviluppo che la Chiesa Cattolica ha preso in questa seconda metà del

Secolo XIX. negli Stati Uniti di America, fanno sperare che il progetto della suindicata organizzazione sià per essere accolto e secondato con molto favore. L'Augusto Pontefice perõ fa particolare assegnamento sul noto zelo e sulla prontezza degli arcivescovi e vescovi americani nell' adoperarsi a favore di quanto possa condurre all' incremento e alla dilatazione della nostra Religione santissima.

Di questi sentimenti e speranze di Sua Santità, voglia l'Eminenza vostra rendere consapevoli i suoi degni Colleghi nell' Episcopato, affinchẽ sieno prevenuti in favore del sacerdote che dal Consiglio Centrale della Propagazione della Fede ha ricevuto incarico di attendere all' organizzazione della benemerita opera.

Baciandole intanto umilissimamente le mani, io godo raffermarmi con profonda venerazione.

Di vostra Eminenza

Humilissimo e devotissimo Servitor suo,

Roma, 2 Luglio, 1897. M. CARD. RAMPOLLA.

SIGNOR CARDINALE GIBBONS, *Arcivo di Baltimora.*

(*Translation.*)

TO HIS EMINENCE CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE.

Most Eminent and Most Reverend Sir:

The Holy Father has charged me with the pleasant duty of making known to Your Eminence his satisfaction on learning that in the United States of America you mean to organize on a better and wider basis the "Work of the Propagation of the Faith."

On the one hand the increasing needs of the missions, and, on the other, the consoling progress that the Catholic Church has made in this second half of the nineteenth century in the United States of America, justify the hope that the project of the above mentioned organization will be generously welcomed and encouraged.

The august Pontiff relies especially on the well known zeal and readiness of the Archbishops and Bishops of America to further whatever may conduce to the increase and spread of our most holy Religion.

Of these sentiments and hopes of His Holiness will Your Eminence please apprize your worthy colleagues in the Episcopate, in order that they may be favorably disposed towards the priest who has

been appointed by the Central Council of the Propagation of the Faith to undertake the organization of this most deserving work.

Assuring your Eminence of my profound esteem, I am

Your Eminence's most humble and devoted servant,

M. CARD. RAMPOLLA.

Rome, July, 2, 1897.

(*Letter to The Very Rev. A. Magnien, S.S., D.D.*)

ŒUVRE DE LA PROPAGATION DE LA FOI
EN FAVEUR DES MISSIONS ÉTRANGÈRES DES DEUX MONDES.

PARIS, July 15, 1897.

THE VERY REV. A. MAGNIEN, St. Mary's Seminary, Baltimore.

Very Reverend and Dear Sir:

Please accept our thanks for having consented to labor in the United States of America for the establishment and the extension of the great "Work of the Propagation of the Faith." We have learned also with pleasure of the choice you have made of a co-laborer in the person of the Rev. Father Granjon, missionary apostolic, whose intelligence and zeal are vouched for by the flattering testimony of his ecclesiastical superiors.

You know now these many years in all its details the Work to which you are going to lend your aid. Although it has its principal seat in France, where it was founded, it receives contributions from all parts of the world, and distributes them in turn every year among all the missions on the globe, without any regard for nationality.

The Sovereign Pontiffs have granted to the benefactors of this Work abundant spiritual graces, and not very long ago Leo XIII. addressed a pressing appeal to the whole Catholic world in His encyclical *Christi nomen*, of December 24, 1894, in favor of the Work of the Propagation of the Faith; and, in order to lay special stress on this appeal, His Holiness was pleased to remind the faithful that He had already recommended this Work in another encyclical *Sancta Dei Civitas*, and that His illustrious predecessors Pius VII., Leo XII., Pius VIII., Gregory XVI., and Pius IX., had favored it with many eloquent testimonies and enriched it with numerous spirtual favors.

The many recommendations of the Popes and the Bishops show the value that the Holy See and the Bishops set on this work of

salvation, which they proclaim to be of all works the most excellent and eminently Catholic, and the object of the fairest hopes of the Church.

Go forth, thereforth, with confidence, according to the words of Holy Writ, "like a swift angel," and before the tribunal of generous souls in America plead the cause of those disinherited nations who await the messengers of the Gospel. They will listen to your voice. Remind the faithful that the desire to help the missions of North America contributed not a little, in the years which preceded 1822, to establish the Work in France, and that since that time the Central Committee has sent to the United States more than 27,000,000 francs, or $5,400,000. They will understand that, in the presence of such a fact, it becomes in some measure a matter of justice for the Catholics of the United States to contribute to the resources of the "Work for the Propagation of the Faith."

The great Pope who now governs the Church supports you with His high authority,[1] the Episcopate will aid your endeavors, and you will number amongst your devoted friends all those who are friends of Christian civilization and of the Catholic Church.

As for us, we will follow you with our prayers and our best wishes. We will ask of God, every day, that He protect you and that He grant you the happiness to draw many a furrow in the field of charity which supplies the missionaries and their missions with daily bread.

Please accept, very Reverend and dear Father, the assurance of our most profound gratitude.

For the Central Committee of Paris,

C. HAMEL, *President.*

ALEXANDER GASCO, *Secretary.*

1 Vid. Letter of Card. Rampolla to the Cardinal Archbishop of Baltimore.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. It will be readily understood that, as there are topics in Moral Theology which may not be dicussed in public print, so there are reasons why we cannot undertake to conduct purely private, professional correspondence. Questions suitable for publication, when addressed to the editor, receive attention in due turn, unless they have been discussed in previous recent numbers of the REVIEW.

SACRAMENTAL WINE AND UNFERMENTED GRAPE JUICE.

Qu. I have frequently heard the argument advanced that our Lord did not use (at the Last Supper) the *fermented* juice of the grape, or what we call wine. Science, it is said, proves that wine (the fermented juice of the grape) is an unnatural product of the grape, injurious to the human system, and hence could not have been intended by our Lord for the use of men, above all, not in the holy Sacrament. What scientific proofs can be opposed to such statements? A. C.

Resp. Science and the common sense of mankind since the days of Noe prove:

1. that what is usually called "wine" is the *fermented* juice of the grape;

2. that there is no such thing as *un*fermented grape juice preserved for any practical use, since the liquid product of the grape, if kept, will ferment unless it is "doctored" by the *addition* of alcohol or by artificial heating. What is called "unfermented wine" is simply grape juice having a *reduced quantity of alcohol*, which limitation has to be brought about by *artificial* interruption of the fermenting process. Hence the fermented grape juice (ordinary wine), far from being the unnatural product of the grape, is *the only natural product*, for the so-called unfermented juice is the result of artificial interference.

Of course the grape yields its juice unfermented, but if, as we must assume, that juice was to be *preserved* for the

Eucharistic sacrifice, since it is impossible to obtain it from the ripe grape at every season and place, we must admit the necessity of its being used after fermentation.

3. Furthermore science proves that *fermentation* is the *natural* and *healthy* effect of certain organic liquids, such as grape juice, since its *optimum conditions* are: (a) sufficient nutriment and moisture; (b) ordinary temperature of blood heat; (c) absence of poisonous ingredients. And though there is such a thing as excessive fermentation (putrefaction), this does not obtain in the case of substances called antiseptic, such as wine whose fermentation arrests itself when the spirit has attained a certain condition of alcoholic strength.

So much for the proof from chemical science. Medical science and good American sense, and sound practical religion teach and prove that the *use* of fermented wine under *abnormal* conditions, or the *abuse* under *normal* conditions is injurious to body and soul. For this reason we have temperance societies to counteract not only actual evils but evil tendencies.

But these same authorities in science, good sense and religion, teach us that ferments such as wine may greatly benefit the human body and soul—"mens sana in corpore sano," if properly used. And the old religion which goes by the name of Catholic Christianity, has always taught and still teaches that for sacramental purpose wine, that is, pure fermented grape juice, is to be used, although she permits *in cases of necessity* an extension of the term *wine* to such juice as is but slightly fermented, if it be pure of the grape.

And she teaches furthermore, that the extravagant notions of those who hold wine to be an unnatural product of the grape, never intended for the temperate use of man, are a revival of a false asceticism condemned in the Manichean doctrine, against which no new arguments need be fashioned since St. Augustine (*Contra Manich.*), Tertullian (*Contra Marcion.*, and *C. Hermogenem*), and Theodoret had confuted it fifteen hundred years ago.

IS THE CASE OF THE BORN DELINQUENT HOPELESS?[1]

The able papers on Criminology contributed by the Rev. William Barry, D.D., and published in the August, September and October numbers of the AMERICAN ECCL. REVIEW, cannot fail to excite a deep and widespread interest. The reverend author states with great clearness the views entertained by modern positivists on the subject of criminality; and whilst treating Professor Lombroso with the utmost courtesy, he does not hesitate to point out the weakness of his arguments and conclusions. But a single attack on these lines is not sufficient to stem the vagaries of positivism.

Professor Lombroso is considered by many as the father of criminal anthropology; he sees, or fancies that he sees, his conclusions verified in the facts. Yet in reality his inferences are often illogical; his generalizations evidently hasty, and frequently leading one to suspect that the hypnotic influences to the study of which he has devoted so much attention, have—as his friends seriously feared for a time—affected his reasoning. In any case it is well to test his statistics, and to examine the validity of his assumptions. I may be allowed to suggest a few points on which additional inquiry regarding this important subject is desirable.

(1) *Has it actually been proved that criminals constitute a species of their own? Do they bear well-defined stigmata which can be easily recognized by experts?*

The affirmative may well be doubted. The present writer has attended spiritually, visited in their cells, met in the workshops and at their devotions regularly for some time a community of twelve hundred convicts, about the same number as the inmates of the Millbank Prison, of whom Carlyle speaks as producing on him such a decided impression. Yet I cannot say that I have, on the whole, found them those "abject, ape, wolf, ox, imp, or diabolic-animal types of humanity," which Carlyle recognized as prevalent in the *model prison*. Equally rare, I may say, are the types described

1 See *The Tablet* (London), July 31, pag. 165; and August 14, pag. 258.

by Lombroso as characteristic of the *born delinquent.*[1] Most of the convicts were strong and healthy; very few were illiterate; very few were decidedly ill-favored; and a large number were more than ordinarily intelligent. I fancy that Casper was not far from right when he stated that he saw no essential difference between the physique of the honest man and that of the rogue. I say *essential* advisedly, for assuredly passion habitually indulged and criminal habits do ordinarily leave their impress on the human frame, and especially in the human countenance. But such stigmata are neither congenital nor specific. When empiric results are thus conflicting, a new and more thorough investigation is needed; errors due to the personal equation of the observers, to the previous condition of the criminals, or to the special conditions of the several gaols, must be eliminated, before we can safely make generalizations such as Lombroso offers them.

(2) *But assuming for the sake of argument that criminals have a type of their own, what is it?*

The experts do not agree even here. For instance, Lombroso holds that the skull capacity of criminals is below the average; Ranke maintains that it is equal to the average; Heger states that it is above the average. Who is right?

Assuming the existence of the type, we should still find that the variations due to climate, descent and environments, would produce greatly complex results.

(3) *Again: can it be said that the habit of criminality is a species of insanity? or that the criminal is the product of a certain inexorable necessity?*

In well-regulated prisons insanity is rare; but prisoners often become insane when compelled to remain idle, or when they are doomed to solitary confinement. In both cases, the legislation which produces these effects needs revision and those responsible for it should be called to account. Criminals brought to a penitentiary are not usually insane; many of them are cunning and crafty, and many have more than the average intelligence. Insane prisoners are as a rule re-

1 *Vide* AMERICAN ECCL. REVIEW for Sept. 1897.

moved to special asylums, or to separate wards. We need to be told as yet by the philanthropic observers who give us their experience what actually is the proportion of the insane among convicts, and the probable cause, in each case, of insanity.

In the absence of *mental* insanity, jurists like Wharton do not recognize the existence of *moral* insanity. Most criminals have the full use of their reason, and consequently, are responsible for their own acts.

(4) *Is criminality a form of epilepsy?*

Lombroso seems to think so; but the two things are not identical. Epileptics are found among the greatest men known to history. Peter the Great was indeed cruel and relentless; but Caesar was meek and merciful *usque ad poenitentiam.*

Anyone who has dealt with epileptics knows well that, outside the paroxysms, they show no criminal propensities. Very few of the convicts show symptoms of epilepsy. Dr. Barry draws our attention to the *aura epileptica* of Galienus; that is to say, *a sense of a cold vapor apparently emanating from some part of the body and mounting to the head*, which is considered as a prodrome of epilepsy; but D. Flint[1] tells us: "It is a traditional error to consider such a sensation as a frequent warning of an epileptic paroxysm; and it is certainly rare for the patient to experience any sensation emanating from a particular part of the body." But whether or not it be a common prodrome of the epileptic seizure, I never met a convict who declared that he had experienced the *aura epileptica Galieni.*

It is alleged that epilepsy, like crime, is *explosive.* Violent passions are *explosive;* but it does not follow that passionate men are epileptic. Many of the most repulsive crimes are committed with full deliberation, which goes to show that criminality is not essentially explosive.

(5) *Is criminality hereditary?*

If it is hereditary, and consequently unavoidable, how do positivists account for the wonderful success of Commendatore Longo, who peoples his asylums with the abandoned

1 Flint, *Practice of Medicine*, p 823.

children of convicts? How do they account for the fact that, according to the vouched for testimony of the head of a large reformatory conducted by the Brothers of the Christian Schools, 75 per cent. of the juvenile offenders were permanently reformed? A Protestant gentleman, who has been connected with the administration of prisons for forty years, averred to me that a large number of *recidives* would be reclaimed if an honest living could be assured them after leaving the prison. He declared that he had frequently lent small sums of money to discharged convicts upon their mere promise to return it, and that the promise was kept in nearly every case during the long period of his administration.

We fear that society does not do its full duty toward discharged prisoners. Society punishes them, brands them with infamy, and sends them penniless to seek an honest living, whilst the very stigma impressed by prison life debars them from opportunities of doing so. Perchance, if the body social which legislates for the punishment of the criminal assumed the full responsibility of its charge, there would be less need of providing for the suppression of the *born delinquent*.

AN INQUIRER.

THE OBLIGATION OF THE "CLAUSURA" IN THE UNITED STATES.

Qu. Are the Ursulines teaching parochial schools in this country dispensed from the obligation of the *cloister*, that is to say, can they go out into the street when necessity requires?

Resp. According to a Rescript of the S. Congregation of Bishops and Regulars addressed to the Archbishop of Baltimore, September 3, 1864 (Cf. *Conc. Balt. Plen. II.*, n. 419), all the religious in monasteries existing at the time, and to be erected after that date, in the United States, were to make *simple* vows only, excepting certain houses of the Order of the Visitation which were specified, and such others as may have obtained from the Holy See a special Rescript sanctioning their taking solemn vows.

This decision included all the orders of religious of whatever kind in this country.

Since then according to the *Jus Commune* of the Church the *clausura* (*papalis*) is incumbent only upon those religious who make *solemn* vows (although on the contrary, it may happen that those who have made solemn vows are dispensed from the *clausura*), it appears lawful to infer that the religious (including the Ursulines) of this country, their vows being simple vows, are obliged to the strict observance of the *clausura only in so far as the Bishop of the diocese deems expedient.* Such is actually the conclusion which P. Nilles, S.J., commenting upon the Baltimore decrees, arrives at when he says: "Monialibus clausurae papali non subjectis episcopus, loci ordinarius, omnibus rerum adjunctis rite perpensis, eas clausurae leges praescribit, quas ipse in Domino expedire jusserit. Atque haec proprii est episcopalis illa clausura, in qua accurate definienda et recte custodienda sollicitudo patrum baltimorensium praesentis decreti sanctione sese explicat, tum quoad exteras personas intra septem monasterii admittendas, tum quoad moniales e claustris exituras." (Tit. II., Cap. ix., pag. 147–8.)

THE REDEMPTORIST FATHERS AND THE SCAPULARS.

While attending a mission given by the Redemptorist Fathers, Peter was invested in the Five Scapulars. From conversations he has since had with various persons, doubts and fears have taken possession of his soul, lest, perhaps, he has not been validly invested, and, consequently, does not enjoy the privileges and indulgences attached to the wearing of the scapulars. The reasons he assigns for his doubts are:

1. The Redemptorists bless and impose the Five Scapulars, the Scapular of Our Lady of Mt. Carmel not being separate, but joined to the others.

2. They neither enter the names of the persons invested on any register, nor do they send these names to any house of the Order or Confraternity of Our Lady of Mt. Carmel, and hence it seems that those so invested do not become members of the confraternity.

3. The Fathers do not place the scapular upon the persons to be invested, but they tell the faithful to place it on themselves.

Qu. Are the fears of Peter well founded?

Resp. I am sure they are not, and Peter may rest perfectly contented. Persons invested in the scapulars by the Redemptorist Fathers in accordance with privileges granted them by the Holy See, are validly invested and are entitled to all the graces and benefits that accrue from the devout wearing of the scapular, just as well as those persons that have been invested by the Superior Generals of the respective Orders, for the Redemptorists have received from these superiors power to this effect.[1]

Moreover, Peter's doubts rest on no solid ground. 1. It is not required that the scapulars be separate, each by itself. All that is required is that the Scapular of Mt. Carmel, by reason of the special honor to be shown it, must be blessed and imposed according to a special formula prescribed by the S. Cong. of Rites, July 24, 1888.[2] This is clear from the response given by the S. Cong of Indulgences, March 2, 1897.[3] 2. The other difficulties are also without foundation; for the Redemptorists have received from the Holy See the power to enroll the faithful in the confraternities of the scapulars without being obliged to send the names to a convent of the respective Order, for example, that of Mt. Carmel. Nor are the Redemptorists obliged to keep a register of such names. Finally, when there are many to be invested, the Fathers are not obliged to place the scapulars upon each individual, but it suffices that those to be invested put on themselves the scapulars.

For proofs see Ulrich, quoted above, who, as Consultor to the Superior General at Rome, collected documentary evidence from the Roman archives. Also, Putzer's *Comment. in Facultates Apostolicas*, Ed. 4, Benziger, 1897, p. 339, 340, 348, and the Decree of the S. Cong. of Indulgences, in *Collectione Authentica*, N. 350, which is given in full in the *Analecta* of this issue. J. P.

Ilchester, Md.

1 See Ulrich: *Trésor Spirituel*, Paris, 1863, p. 137–144.

2 Cf. Am. Ecc. Review, Vol. i. (1889), p. 233.

3 Am. Ecc. Review, Vol. xvii., p. 425.

THE PROHIBITION OF ROUND DANCING.

Every one knows that there is an endless amount of trouble and friction between ecclesiastical authorities and pleasure-loving youth on the subject of round dancing. Pastors fret and fume; a few conscientious young people abstain, but chafe under the restriction, while the great majority continue at every opportunity to dance, all ecclesiastical interdicts and denunciations to the contrary notwithstanding.

In this state of affairs conscience suffers, of course, and not a few remain away from the Sacraments and from the practice of their faith, owing either to the severity of confessors, or the belief that the waltz and practical Catholicity are absolutely incompatible. That this is a fact in some dioceses, west of the Alleghenies, the writer knows from personal observation; that the same conditions prevail generally over the United States, with local variations here and there, I have good reason to believe. The question arises: Are not many of these disagreeable and widespread conflicts between pastors and people unnecessary? Do not these frequent discords between conscience and conduct arise from the fact that the former is false, inasmuch as it is burdened with an erroneous conviction? Let us examine the status of round dancing from a moral and then from a canonical point of view.

It is understood, of course, that dancing, *in se*, is an indifferent act and does not fall under any ethical censure. But the danger accompanying it, the manner in which it is conducted, the attitudes, company, place and times of this amusement may render it culpable. It cannot be said that the attitude of the partners in a waltz, polka, schottische or two-step is necessarily improper, since round dancing may be carried on with a decorum and modesty which are above the reproach of anyone except a prude.

Moralists generally are of this opinion: "Secluso semper casu specialis prohibitionis, malitia harum chorearum non consistit nisi in periculo, quod est essentialiter relativum" (Sabetti). "Choreae istae, licet *in genere*, non tamen *semper*

et *in omni casu* seu inter cujuslibet generis personas sunt inhonestae, idque eadem presertim de causa quod non omnes in saltando adhibent amplexus adeo pressos, illamque pectoris et faciei propinquitatem adeo indecoram quae communiter adhiberi solent; possunt enim choreae illae fieri, etsi amplexibus aliqua distantia servetur" (Konings). The German theologian P. Lehmkuhl, living in the home of the waltz, and where dances are almost exclusively round, passes over the whole subject very briefly, and does not undertake to condemn or deprecate round dances as a class.

Even if we concede that the generality of dancers transgress propriety in their manner of waltzing, no sweeping condemnation *sub gravi* can be leveled against it on this ground. The question then turns upon the degree of culpability of these *tactus minus honesti*, which, as every moralist teaches, are not always a *grave peccatum*. Let confessors consult their own experience in this regard. How often do cases of grave sins *contra sextum* come under their notice as involved in or arising from round dancing? The writer has met with but few. Many lesser, indeliberate sins of voluptuousness may indeed be due to the dancing floor, but the commonness of this form of amusement, the whirl and excitement of the ball room, and often the preöccupation of keeping correct step, in the large majority of cases prevent any serious infraction of the precept of chastity.

The main evils that ensue are not from the dancing itself, but probably from its concomitants—late hours, and a lax custom of escorting which happily is becoming less usual. These are dangers and evils which are not associated with round dances alone, but with *all* dances and occasions where young people meet at late hours without due safeguards and supervision.

Round dancing therefore is not essentially immoral. As commonly practiced it may generally offend purity, but since grave sins do not ordinarily accompany it even in its popular and reprehensible form, it cannot on the score of chastity and in general be illicit *sub gravi peccato*. So much for its purely moral aspect.

Can it be held that round dancing is culpable in America on account of the existence of an ecclesiastical prohibition?

In the Pastoral letter of the Second Baltimore Council occurs the following: "We consider it to be our duty to warn our people against . . . those fashionable dances, which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to morals." As the language indicates these words convey no precept, but only an admonition. In paragraph 472 of the *Decreta* of the same Council we read this injunction to those having the care of souls: "Choreas immodestas, quae quotidie magis magisque frequentantur, insectentur et prorsus damnent."

Round dances are not here singled out for condemnation, but all kinds whatsoever that are gravely immodest and very dangerous to morality. The waltz and its modifications, therefore, fall under this censure only when they answer this description. It is plain that the Fathers did not intend to place *all* round dancing without distinction under a ban, for in that case their language would have been more specific, and, moreover, the manner in which they qualify their disapproval in the words of the Pastoral cited above forbids such an assumption[1]. The Third Plenary Council again touches on balls in connection with church festivals, but makes no allusion to round dancing in particular.

There is then no universal law placing round dances under the ban. The American Church disapproves of them, but disapproval and prohibition are wide apart. Individual bishops in many dioceses have strictly forbidden these dances at festivals in aid of churches or charities, or at entertainments and picnics given by Catholic societies. Yet such a prohibition cannot legitimately be stretched so as to include waltzing in all and any circumstances. For that, a diocesan statute or a definite and public enactment is necessary. In how many dioceses do the statutes forbid these dances? How many bishops have fulminated decrees making them *totally*

1 Conf. Sabetti's *Theol. Mor.*, p. 134.

unlawful within the limits of their jurisdiction? I venture to say that very few, if any, have been so radical and severe.

So stands the matter from the point of view of positive law. And yet we hear repeated time and again that the "Church forbids round dancing." One would think from the actions and utterances of many who should be better informed that all waltzing, polkaing, schottisching and galoping had been forever damned by one sweeping anathema. The Church forbade round dancing? When? Where? How? Through whom? This erroneous impression has long been abroad. This aerial, intangible *non licet* hovers about the heads of priest and layman, old and young alike. It stirs up pastors and confessors to odious rigor and sometimes unholy wrath. It weighs like an incubus on the consciences of young people who are fond of dancing and find that fashion has made waltzing the regular form of that amusement. This fallacy has been the cause of much unnecessary scandal and countless formal sins of disobedience, which are without any material substratum and therefore altogether avoidable. It is important that consciences should be enlightened, and all know that, outside the injunction of a confessor, or the limited prohibition of a bishop, there is no law against circular dancing. Is it not a thousand times better that the ranks of the waltzers should be joined by the few of our Catholic youth who, out of respect for a supposed prohibition, have hitherto refrained, than that mortal sins of formal disobedience, and scandal, should be allowed to multiply?

Sometimes minds are not so much mistaken as perplexed. It is not impossible to hear waltzing roundly denounced and strictly forbidden in one parish, and see it tolerated or encouraged in another. In one diocese the bishop may be severe on this head; perhaps in a neighboring one Catholic societies and church festivals hold their round dances undisturbed. The situation calls for uniformity and consistency. Especially for the latter. In the face of the manner in which quadrilles are danced at the average church fair, strictures on waltzing become absurdly inconsequent. To hold up

hands of orthodox horror at round dancing, and then look serenely on while couples rush together and spin madly about in one another's arms, is something near the acme of inconsistency, which is none the less glaring for being often unconscious.

I am not pleading for the approval of round dances. I think, with the Third Plenary Council, that the sooner *all* dancing be divorced from Church auspices the better. But let us have clearer and more reasonable views on this question. If waltzing be prohibited as dangerous, then let *all* indecorous dancing share the same fate in enactment and practice. And as long as the Church or the Ordinary has not condemned round dancing with a clear and certain voice, it is a vexatious and unwarrantable thing to burden and bind consciences anent the matter, outside of individual cases which discover themselves in the Sacrament of Penance.

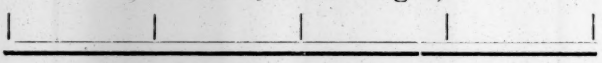
OBSERVATOR.

MEASUREMENTS FOR AMICES AND BAPTISMAL CLOTHS.

Qu. Will you kindly give the measurements for amices and baptismal cloths?

Resp. According to the Pastoral Instructions of St. Charles Borromeo (*Acta Eccles. Mediol.*, Pars. iv., lib. ii.), the Amict is to be about two cubits long, and one and a half cubit wide—"longitudine esse debet cubitorum circiter duorum; latitudine autem sesquicubitali." The length of the cubit he gives in actual measurement—twenty-four Italian inches |_____| "mensura cubiti de qua in his Decretis agitur, quae unciis XXIV. constat." Hence the Amict should measure the following line:

12 times (for the length)



9 times (for the width).

Of the cloths to be used in Baptism the Acts prescribe in a more general way: "Pannus, seu sabarium quod ad bap-

tizati caput abstergendum adhibetur . . . longitudine erit cubitorum trium, latitudine vero tanta, quanta est telae e qua constat latitudo." (L. c. p. 542.)

"Vestem etiam candidam parvulam *instar pallioli*, e tela linea aliove genere, *non serico tamen* albi coloris confectam." (L. c. p. 426.)

LENDING OR LOSING INDULGENCED OBJECTS.

Qu. If a person loses, lends or gives away a pair of *Crosier* beads, are the indulgences attached to them thereby lost, in the same way as in the case of ordinary beads, so that the person finding them, or to whom they were given by the original owner, could not gain the indulgences? In other words, are the *Crosier* beads, like the ordinary beads, blessed with the indulgences only for the *first* person for whose use they may have been given? B. K.

Resp. Indulgences attached to blessed objects cannot be transferred from the person for whose use the object was blessed or to whom it was first given. Hence the losing, lending or giving away of such object deprives it, so to say, of the indulgence, and the person who finds or otherwise obtains the object must have it newly blessed and indulgenced. This is a general rule (comprising all indulgenced objects) laid down by Alexander VII., February 6, 1657, and repeatedly confirmed by the S. Congr. Indulg. (*Decr. Authent.*, p. 447.)

Such objects may be lent to others for the sake of devotion or convenience—as when one wishes to recite the rosary, and not having his own beads borrows a pair for the time being—but not with the intention of imparting the indulgences. (See Beringer, Ed. XI., p. 332.)

THE MANNER OF IMPARTING THE PAPAL BENEDICTION.

Qu. In imparting the Papal Benediction, when a bishop or priest has received the faculty from the Holy Father either for his diocese or the latter for his congregation, is it necessary to use the regular form as given in Wapelhorst, or in what manner is it imparted?

At a recent convention the writer was present when it was imparted by simply the sign of the cross with the usual *Benedictio Dei*, etc. A READER.

Resp. The Holy Father grants faculties of imparting the Papal Benediction in two ways. One is to empower bishops and prelates (having the *usus pontificalium* and a proper territory) to impart the blessing with plenary indulgence, at stated times, *i. e.*, once or twice a year. This has to be done *solemnly, according to the prescribed form*. Certain religious orders receive the same privilege with a like obligation, which is specified by faculties indicating the manner.

Another way is that by which ordinary *priests* receive the faculty of imparting the benediction with plenary indulgence to their congregation, etc., on returning from a visit to Rome, or at the close of a mission, etc. This does *not require a prescribed form* unless so far as it may be specified, if a written document accompanies the faculty. The blessing in such cases may be given with a crucifix, as missionaries usually do, or by a simple sign of the cross. The solemnity which makes the act properly understood on the part of those who receive the benediction and indulgence is not thereby excluded.

We may add here a recent answer of the S. Congregation to the question: whether priests who are not pastors (*parochi effectivi*) or administrators of parishes can impart the Papal Blessing given with the formula *Parochis et omnibus animarum curatoribus*, etc., to the congregation with which they are connected. The answer was: Only pastors or administrators. The benediction can be imparted only once in the same parish by a priest returning from Rome. (Cf. *Analecta*, Facultas impertiendi Benedict. Apostol., in this number of the REVIEW.)

PRAEMATURA PUERPERII INDUCTIO PHARMACO SUBMINISTRATO.

Revmo Dno Gerenti AMERICAN ECCLESIASTICAL REVIEW.—Neo Eboracum.

Revme Dne Theologe: *Galenus*, probus medicus, et in disciplinis moralibus olim apprime versatus, cum ad *Ludovicam* piam matronam praegnantem identidem vocaretur passim deprehenderat dictam *Ludovicam* ob abdominis conditionem, quam vocant medici *pendulam*, prolem maturam edere vivam vix posse: octies nimirum enixa nonnisi semel infantem vivum peperit qui baptisimi sacra-

mento lustraretur. De animarum septem tenellarum infelici casu dolet bonus *Galenus;* at tandem sibi visus est methodum invenisse qua nasciturorum saluti prospiciat. Vocatus enim postremo ad lectum ejusdem Ludovicae graviter decumbentis et ab octo fere mensibus foetum gestantis, pharmaco subministrato puerperium inducit, quo fit ut, matris prolisque conceptae declinato periculo, infans illico nascatur licet immature. Res, garrientibus mulierculis, propediem vulgatur ; intereaque de felici eventu gaudentes et gestientes *Ludovica* et vir ejus ut infantulum levet e sacro fonte rogant *Galenum.* Morem lubens gerit iste; at Dominica die sequenti coram parocho *Rustico* sistentibus se patrinis deputatis cum puero baptizando (toto terete atque rotundo et non jam nuncupando *Dionysio*) *Rusticus Galenum* severe increpat eumque rejicit ab officio patrini implendo. "Quidni, inquit, excommunicationem Episcopo reservatam incurristi? Nonne sciens et prudens piaculum admisisti quod nulla tergiversatione celari possit? Itane Ecclesiam sanctam Dei revereris, quae in Constitutione Apostolicae Sedis, ut probe noveras, anathemate plectit procurantes abortum effectu secuto?"

Unde, Rme Dne Theologe, quaero ; 1° Quid juris? An Galenus censendus sit excommunicatus?

2°. An salva conscientia in posterum uti valeat cum Ludovica remediis et operationibus, quibus, in mense octavo gestationis, puerum pariat vivum, quin absque regenerationis beneficio omnino pereat infantis anima?

3° An recte judicaverit et egerit Rusticus in casu?

En igitur casus minime fictitius. Solvat, rogo, Reverentia vestra in fasciculo proximo novembri. SIMPLICIUS.

SOLUTIO.

I. Galenus nullo modo censendus est excommunicatus; imo nullum commisit peccatum et potius dicendum est ipsum laudabiliter egisse.—Ratio primae affirmationis desumitur ex eo quod verba legis, qua fertur excommunicatio, nequeunt applicari actioni positae a Galeno. Etenim excommunicatio fertur contra "procurantes abortum effectu sequuto;" actio autem Galeni neque fuit, in se considerata, procurativa abortus, neque ullum malum effectum de facto causavit.—Abortus definitur a theologis—"ejectio foetus immaturi ex utero matris."—Foetus autem dici potest immaturus duplici

sensu, *substantialiter* scilicet et *accidentaliter*. Est immaturus substantialiter cum per se vivere non potest extra uterum matris, quod ordinarie contingit ante septimum mensem gestationis. Dicitur vero accidentaliter immaturus cum ipsi deest perfectio gestationis per novem menses, etsi, nullo alio superveniente periculo, possit per se vivere. Evidens autem est, et theologi ita esse unanimiter testantur, quod in definitione abortus nuper commemorata, adverbium *substantialiter* semper subintelligitur conjungi cum adjectivo *immaturi*. Evidens, inquam, est, nam ejectio foetus substantialiter maturi neque vocatur abortus, sive in foro civili sive in foro ecclesiastico, neque ipsius malitiam habet, ut statim patebit ex dicendis. Imo etiam in casu quo Galenus procurasset verum abortum tum affective, quia scilicet illum intendisset, tum effective, quia remedia de se expulsiva applicasset multo ante septimum mensem gestationis, effugisset tamen excommunicationem, si per extraordinariam quamdam circumstantiam foetus, vivus abductus ex utero Ludovicae, vivus permanserit. Ratio hujus est quia tunc non fuisset verificata clausula "effectu sequuto."—Duo igitur essentialiter requiruntur ad hanc censuram incurrendam; effectus malus, scilicet mors foetus proveniens ex ejus ejectione ab utero matris, et actio de se procurativa abortus, et quoniam neque unum neque alterum locum habuerunt in casu Galeni, sequitur ipsum immunem prorsus esse ab excommunicatione.

Praeterea immunis est etiam Galenus a quocumque peccato, nam ejus actio cum ex una parte prosit matri, ex alia non noceat foetui, nequit laedere aut justitiam aut charitatem. Deest ergo ratio cur debeat reprehendi. Quod si dices felicem exitum totius rei non sufficere ad excusandum Galenum; semper autem verum esse ipsum exposuisse foetum periculo mortis, respondetur felicem illum exitum non evenisse praeter praevisionem et quasi per accidens; periculum vero fuisse remotum et ordinarium.

II. Imo non solum immunis a quocumque peccato dicendus est Galenus, sed etiam laude dignus, nam illud praestitit quod charitas et muneris sui officium instanter postulabant.

Quare Lehmkuhl, vol. I., n. 841, sequens principium statuit: "Foetus, qui vitae extra uterum jam capax est, ejectionem seu partum praematurum inducere, ex gravi causa licet, imo pro circumstantiis id fieri debet: si videlicet judicio timorati medici constat, matrem tam arctam esse, ut foetum evolutum suo tempore parere non possit, possit vero saltem post 28 hebdomadas gestationis uteri, vel melius etiam, si possit aliquot hebdomadas ulterius expectare, donec vita infantis etiam praemature edendi extra periculum posita est."—Idem etiam clare docuerat O'Kane in suis "*Notes on Rubrics*," n. 213. En ipsius verba: "Since 1831 the practice has been introduced in France of causing the child to be born prematurely when it is foreseen that it cannot be born alive at the end of the natural term. This method has been found very successful in saving the lives of both mother and child, when the birth is not caused till after the seventh month. And it is not only lawful, but highly laudable to have recourse to it, when it is already known from experience that the child, if full sized, cannot be brought forth alive."

III. Ex dictis colligitur Rusticum graviter errasse, nam absque ullo solido fundamento judicavit Galenum esse excommunicatum et grave peccatum admisisse. Erravit etiam Rusticus in sua externa ratione agendi, quia limites moderationis et prudentiae praeterivit. Neque justificari potest ex eo quod fama Galeni videatur esse amissa, esto quod hoc acciderit ex inculpabili ignorantia veritatis, siquidem nunquam expedit tam dure et acriter alloqui fideles etiamsi male egerint. Praeterea fama non consistit in opinione aut potius dicteriis garrularum quarundam muliercularum.

Quid plura? Fingamus Galenum verum abortum procurasse in persona Ludovicae, fingamus ipsum graviter peccasse in hoc casu, et certo incurrisse excommunicationem Episcopis reservatam, num exinde sequeretur ipsum esse excludendum ab officio patrini? Profecto non sequeretur, nam lex Ritualis Romani inculcata a Patribus 2^di^ Concilii Plenarii Baltimorensis, sub No. 231, excludit solum "publice excommunicatos aut interdictos, publice criminosos aut infames."

A. SABETTI, S. J.

AN NOTANDUM IN LIBRO BAPTIZATORUM?

Qu. An habeatur lex describendi in *Libro Baptizatorum* factum de nativitate infantis ex non legitimo concubitu; et si *affirmative*, quibusnam verbis indicandum?

Resp. Regula datur in Rituali Romano: "Si infans non fuerit ex legitimo matrimonio natus, nomen saltem alterius parentis, de quo constat, scribatur (omnis tamen infamiae vitetur occasio): si vero de neutro constat, ita scribatur: Baptizavi infantem cujus parentes ignorantur, natum die, etc." (*Rit. Rom.*, cap. II., Formulae scribendae in libris, etc.)

FATHER HECKER'S NATIONALITY.

EDITOR AMERICAN ECCLESIASTICAL REVIEW:

Your correspondent in the October number rightly criticizes the statement made in the article on the Paulist Congregation to the effect that Father Hecker, its founder, was "of American extraction"; especially since the sentence which immediately precedes that assertion states—as if by way of contrast—that the Redemptorist Order to which he formerly belonged was, and still is "directed by men of German ancestry." But F. C. goes too far when he asserts that Father Hecker was a German by birth, unless he means to say that his father was a native German (from Wetzlar, in Rhenish Prussia), whilst his mother was a daughter of Engel Freund (from Elberfeld also in Prussia). The ultra-champions of Americanism might make much of this difference, although everybody will allow that many of the excellent qualities which have made Father Hecker a leading figure in our Catholic history are due to his Teutonic origin and home-training. He knew how to use these qualities for the people among whom he labored, without giving them any national cast; that is what made him truly American.

B. N.

ANGLICANS AND THE ATHANASIAN CREED.

Qu. Some time ago the New York *Independent* published an editorial discrediting the action of the Anglican Bishops who, at their Lambeth Conference, had recommended a re-translation of the "Athanasian Creed." The article, which was afterwards re-published by the *Literary Digest*, intimated that no sincere Anglican accepted the terms of that creed, as though it was inconsistent with the Protestant principle, established by the so-called Reformation. "Of course," says the writer, "the Church of England does not believe that Creed. It ought not to insist upon it." Moreover it was stated that the Athanasian Creed was not known in the Catholic Church before the tenth or the eleventh century.

As we read the Athanasian Creed very frequently in the Breviary, many clerics would no doubt be glad to hear from the REVIEW especially on this subject.

Resp. If Protestants to-day reject the Athanasian Creed, or, to quote the recommendation of the *Independent* in the article referred to, "should throw it overboard," they throw overboard what Luther recommends his followers very earnestly to keep and to inculcate in the churches, so that people might at least retain some belief in the doctrine of the Trinity and be saved by faith through Baptism.

As for the authenticity of the Creed, we have manuscript copies of it which date back to before 730. St. Boniface published an ordinance to have it recited in the divine office, whence it was called in Germany *Canticum Bonifacii.* (Vide Migne, Patr. Graec. xxviii., 1593, and Montfaucon, p. 1575.) Angilbert, Abbot of St. Riquier (789) had it copied and sung with the *Litaniae majores.* Theodulph, Abbot of Fluery, obliged his monks to sing it daily at Prime. The same was done in the churches early in the eighth century, as is apparent from the famous Utrecht Psalter which contains the Athanasian Creed together with the canonical offices. Morin in *Les origines du Symbole Quicumque* ("*Science catholique*," 1891) shows that its probable date is 496–498. These dates are confirmed by other documents such as the *Cod. Helmstadiensis*, 493; *Hincmari Capitula synodica*, etc. (See the learned work *Geschichte das Breviers*, by P. Bäumer, O.S.B., p. 254, etc.)

The Creed emphasizes the fundamental doctrine of the Trinity, as St. Athanasius taught it, and whether he actually gave it its form or not, it is beyond doubt that it has been officially recognized as a Catholic profession of faith since the early part of the seventh century. Protestantism cannot accept it, but Luther did before his principles had worked out skepticism. (*Unterricht d. Visitatorem*, xxiii., Erl. ed., 1838, p. 55.)

BOOK REVIEW.

THE GOSPEL OF ST. JOHN. With Notes critical and explanatory. By the Rev. Jos. MacRory, D.D., Prof. of S. Script. and Hebrew, Maynooth College. Dublin: Browne & Nolan. 1897. Pp. 386.

An edition of the canonical books, such as this volume represents, has long been desired by earnest students of Sacred Scripture, and it is especially helpful to the candidates of theology. The Latin (Vulgate) and English (Rhemish) texts are printed side by side; each chapter is preceded by a short analysis of contents; and copious notes explain and illustrate the meaning and critical value of the accepted reading. An introduction, concise, yet sufficiently full to satisfy the scientific inquirer, acquaints the student with the arguments upon which rests the evidence of authenticity and authorship of the Fourth Gospel, as well as with the scope and plan, the language and individual traits which distinguish this apostolic compend of theology from the synoptic account of SS. Matthew, Mark and Luke. As a tentative and initial exposition intended to serve the student in theology, our author could hardly have made a better choice than that of St. John's Gospel. It illustrates in a peculiar manner the advantages of a critical method of reading the New Testament. For whilst St. John is eminently the theologian, the πνευματικός among the four Evangelists, as St. Clement Alexandrinus calls him, he appeals directly to the faithful. St. Matthew is the Israelite speaking to the Jew, oriental in his manner of picturing the Messiah; St. Mark speaks as a gentile to the minds of Roman temper; St. Luke with the habits of a Greek addresses the children of the Dispersion, the Hellenistic brethren; but St. John speaks as a Master of the spiritual life to the Christian.

Accordingly, there are many things in Catholic dogma which receive light from an intelligent interpretation of St. John's words. It would lead us too far to cite examples of this, nor is it necessary, since no student of theology can long remain unaware of the unique

position which the Eagle of Patmos occupies as a judge of appeal in Christian apologetics. Dr. MacRory everywhere shows that he knows how to avail himself of the conquests of modern science and research in the field of Biblical study. Of course, we have the work of Catholic professors in France and Germany during the last ten years or more to give us both the example and the material which enable English writers to undertake similar labor with comparative ease; yet the fact that it has not been attempted on any appreciable scale is evidence enough that it requires exceptional gifts even to follow in the wake of such able men as Fillion, Crellier, Trochon, Lesêtre and others, to whom we owe the magnificent edition in thirty volumes of *La Sainte Bible*, or the members of the Jesuit *Scriptorium* who are editing the *Cursus S. Scripturae* in Holland. Dr. MacEvilly has, indeed, done excellent work in a similar direction by his expositions of some of the biblical books, yet while his work covers more ground, it hardly suffices for the student in view of the accepted methods of criticism which enter so largely into the exegesis of the Sacred Text. We could even wish a little more of the freedom which recognizes the necessity of being explicit in reference to the arguments making for or against the authenticity of certain portions of the received text. Dr. MacRory gives us both sides, and then draws his conclusions. With regard to the disputed passages chapters v., 4, and vii., 53 and following, we might, it seems to us, accept the hypothesis which our author believes admissible for the last chapter of St. John—though he does not actually admit it—viz., that they are not part of the Fourth Gospel as originally constituted. The weight of the arguments, at least in the case of the "pericope adulterae," is entirely against the assumption of its being in place. That the account was known to the Jewish Christians of Palestine at the time of Papias we know from Eusebius, and that it is canonical is equally clear from the Catholic definition; but this does not necessarily force the conclusion that it belongs to the Gospel of St. John or that St. John wrote it. Hence, whilst we have no right to yield a tradition regarding the canonicity or even the order of the sacred books to the assumptions of the "higher criticism," we gain nothing by being over tenacious in matters which do not in the least affect the principle or basis of Catholic teaching either on the subject of inspiration or authority. Prof. Nestle, in his recently published examination of the theory and practice of New Testament criticism (Göttingen, 1897), makes what seems to us a very reasonable plea on the score of dislocation regarding this and other passages.

However, we should not wish to make the impression that this essay in a new field lacks either completeness or accuracy, so far as it serves the student, especially where he has the help of a professor to supplement such information as modern research may call for.

THE OBLIGATION OF HEARING MASS on Sundays and Holydays. By the Rev. J. T. Roche. Baltimore: John Murphy & Co. Pp. 202. Pr. bd. 50 cents.

One is inclined to suspect that a book on "the obligation of hearing Mass" is an addition to the literature of useful apologetics which requires some excuse for its appearance at this time of the Christian era; but the author of this little book has fashioned his matter so plausibly that it calls for special attention. The Blessed Sacrament—that is to say, the Mass—is the centre of Catholic devotion. If once we understand that single fact, if our people are made fully to understand it, we need no other device to bring them to the church. To explain this central truth is the principal purpose of our priestly mission, and it alone suffices to inspire that attraction which the simplest priest exercises over the souls of his people, for it comprises the mystery of Christ crucified. "Talent is not needed. Eloquence is comparatively unattractive. Learning is often beside the mark. Controversy simply repels. But the simple preaching of Jesus Christ and Him crucified will collect a congregation, fill a church, crowd the confessionals, furnish the altar rail, and solemnize a feast, when nothing else will do so." Father Roche's explanation, if attentively read and digested, furnishes abundant material to convince both mind and heart of the fruits to be derived from a reverend attendance at the Holy Sacrifice of the Mass, which is to all earth the one great channel of universal grace. In our own land there is particular need of insisting upon the observance of this precept, because the sense of the old obligation has been dulled, especially among the Irish people, first by long ages of persecution at home, and then by the want of priests in the New World which opened its other blessings to the refugees. Hence it is that many persons with a scrupulous sense of faith and every moral virtue will yet absent themselves from Mass, because they have never been taught to realize that the treasure which once they could not reach is now at their very doors.

SHORT LIFE OF THE V. S. OF GOD, JOHN NEP. NEUMANN, C. SS. R., Bishop of Philadelphia. By the Very Rev. J. Magnier, C. SS. R. St. Louis, Mo.: B. Herder. 1897. Pp. 99. Pr. bd., 40 cts.

The purpose of this brief history of the Venerable Neumann is to popularize his virtue and his zeal for the Church of Christ, in view of his looked-for beatification. If there is one feature of that life more pronounced than another it appears in Bishop Neumann's efforts to further the cause of religious education; a fact which makes the author of the sketch hope that the saintly confessor may one day be venerated as the *Patron of Schools*. Indeed, his love for children was no less remarkable than the good use he made of it to draw them to God. "His first work in America was the instruction of children. Children were the communicants at his first Mass in the old church of St. Nicholas, N. Y. In the extensive district assigned to him he devoted a most considerable part of his time to the children." In Williamsville, where he resided habitually, he not only taught the Christian Doctrine, but became the children's regular schoolmaster. "In his visits to the different stations, if he remained for a few weeks, he had all the children round him. Many of his scholars learned to read and write in three weeks, which was due to his zeal and interest in each one individually. He had a particularly ingenious way of inspiring tender devotion to our Blessed Mother. When Superior he reserved to himself the instruction of the children. . . . He excelled in catechetical instructions, as he possessed in a high degree the secret of making them pleasing and intelligible to children. The simplicity of his explanations appealed to their understanding, while the piety of his heart communicated itself to theirs. He was besides, so affable, so gracious, so condescending towards the little ones of his flock that he found at once a way into their innocent hearts. Crowds of these little people used to gather round him in the streets. They would shake his hand, pull his coat and ask for a blessing. To prepare them for First Communion was for him a work of predilection." "He was," says one of the religious teachers who assisted frequently at the catechetical instructions, "an accomplished catechist and a great lover of children. His gentleness, meekness and perseverance in communicating religious instruction to the children often astonished me. The young delinquents would freely acknowledge to him their faults," etc.

This trait alone would stamp Bishop Neumann as a truly great priest; it is the same quality which distinguished the Abbé Dupanloup in France, and which first drew the attention of the civil and ecclesiastical authorities upon young Overberg, when a country curate, and later one of the ablest educators and scholastic writers of our century. There is probably no better test of a priest's efficiency in the care of souls than this love for and ability to interest and develop the minds of children. The ablest administrators in the Church have invariably passed a long and thorough apprenticeship in the schoolroom as teachers.

The book is well printed; but we deprecate the introduction of the unsightly picture in front, even if it could be proved that the saintly Bishop somewhat resembled it in the outline. His countenance which showed forth his inner life was unquestionably loveable, whatever the face may have been when judged apart from the expression which images the soul. Unless, therefore, the artist can idealize the features in such a way that they become expressive of this beauty of the soul (which is the man), he detracts from his model. Biographies of great and holy persons should be adorned with attractive portraits only on esthetic as well as on moral principles; failing this it is better to leave the imagination to draw the portrait from the description contained in the virtuous life of the hero.

INSTITUTIONES JURIS ECCLESIASTICI tum publici tum privati, ad usum Seminariorum et in gratiam Clericorum qui Romam se conferunt ad Gradus Academicos consequendos exaratae. Auctore P. Ch. Makée, Jur. Can. Prof.—Volumina duo. Parisiis: Roger et Chernoviz. 1897. Pp. IV., 500 and 505.

Among the indications of the real danger to which the general social unrest and the consequent obscuring of the principle of authority is urging us on, are the multiplied efforts of the leading professors in jurisprudence to strengthen or to reconstruct the groundwork of legislation. Religious skepticism and intolerance of legal restriction have developed on parallel lines; but they have also called forth a contrary activity or the beginning of a reaction which is producing numerous works in apologetics and canon law,

so that the book-market seems in danger of being overstocked with texts and commentaries albeit they appear in modern and improved expression. Fortunately the multiplication of works insisting upon principles of truth and right is in no sense an evil, even if the thought that they repeat each other is somewhat irritating to those who hold it to be an essential feature of the true that it should appear in a novel garb, or speak in the latest language, which of course it may or may not do.

The special merits of the present treatise lie in its conciseness, which, reducing the entire *Institutiones* to two handy volumes, easily allows the student to get over the ground during the allotted time of his regular theological course. The subject matter remains strictly within the bounds of what is termed *Jus Ecclesiasticum*, omitting those portions which are necessarily treated either in the text-books of philosophy—because of their intimate and fundamental relation to the science of ethics—or in the chapter *De Ecclesia* of dogmatic theology. The topics upon which the author justly lays stress are those in which he explains the relations of civil government to the Church, and that with reference to the modern law. We would recommend certain chapters of this book particularly to the glib apologists and newspaper scribes who believe they serve the Catholic cause by their tolerance, when they exalt the principle of separation of Church and State, or defend sincerity of conviction as the most perfect creed, as though religious truth were something purely subjective. Such views indicate a lack of philosophical training as well as a misapprehension of the foundations of faith, yet they are very common even among that class of persons who pass for educated by reason of the extent rather than the depth and solidity of their knowledge. To characterize these opinions, when they come from professed Catholics, as evidences of a dangerous tendency in religion, shocks their generous propagators, and they smile or scoff, according to their temper, at the possibility of liberalism such as it is prevalent in parts of Europe, being transfused into this fair land

"of the new'st and finest, finest wear—a."

Inasmuch as this otherwise excellent text-book is designed for seminaries, and " in gratiam Clericorum qui Romam se conferunt ad Gradus Academicos consequendos," it is disappointing to notice how completely the author ignores—and in this he follows other canonists of repute—the ecclesiastical legislation of such countries as the

United States. It is very true that we are not governed by the established canon law of Europe; but it is equally true that in the Decrees of Baltimore we possess quite a superior code of legislation suitable not only to the conditions of missionary countries, but in many respects to a social state which is likely to become permanent. Thus it becomes not improbable that some of the traditional methods of government even in the Old Countries, which have thus far been our teachers, may have to be abandoned. A "beneficed" clergy, in the canonical sense of the word, is, to cite an example, a long way off, and may never come to us; whilst the process of secularization presently going on in nearly all the old Catholic governments is apt to do away in time with a beneficed clergy. The Canon Law, therefore, which prescribes regarding the *Cathedraticum* the "nihil exigitur a clericis non beneficiatis" is not only a statement which needs limitation, but it is apt to find a substitute in the American practice of *quasi*-benefices regarding the existence of which our canonists appear to be wholly ignorant. The American Church is not so altogether "in partibus infidelium," as to consider the code by which she is governed in the light of a *mere experiment.* Canonists ought to know something about us if they want us to read their "Institutiones," and the writer who will construct a "Manuale Juris Ecclesiastici" which can be used in American seminaries as well as elsewhere, because it takes cognizance of our code of law as an established fact, will have done a real service to the Church.

Ten years ago P. Nilles, S.J., made some effort in this direction by his *Commentary on the Baltimore Councils.* But the work did not pretend to being anything more than an excerpt of notes "ex praelectionibus academicis" for the American students, and it was printed as an "editio domestica." Other topics are *consultores, rectores missionum, judices causarum,* etc., of which Canon Law ought to tell us something, for even if these terms indicated only temporary institutions not contemplated in a perfect church-organism, they apply to sufficiently important conditions, and affect large portions of the faithful to be considered by the student of ecclesiastical law.

We have on a former occasion expressed our appreciation of the author's *Le Droit Social de l'Eglise et ses Applications.* The motive which underlies the last mentioned work is precisely what we would see applied in the *Institutiones,* not in the least to the detriment of its fundamental character.

BOOKS RECEIVED.

CURSUS SACRAE SCRIPTURAE. Auctoribus R. Cornely, J. Knabenbauer, Fr. De Hummelauer, aliisque Soc. Jesu presbyteris. Commentarius in Exodum et Leviticum, auctore Francisco De Hummelauer, S. J. Cum approbatione Superiorum. Parisiis: Sumptibus P. Lethielleux, Editoris. 1897. Pp. 555. Pr. 10 Fcs.

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TRUE POLITENESS. A little treatise addressed to religious by the Abbé Francis Demore. From the French by a Visitandine of Baltimore. The Same. 1897. Pp. 203. Pr. 60 cents.

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THE CATHOLIC HOME ANNUAL FOR 1898. The best stories by the best writers. With 69 illustrations in the text and 7 fine full-page insert illustrations. Benziger Bros.: New York, Cincinnati, Chicago. Pp. 79. Pr. 25 cents.

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THE ILLUSTRATED PRAYER BOOK FOR CHILDREN. The Same. 1897. Pp. 120, 32 mo. Pr. 25 to 50 cents.

LITTLE PATH OF HEAVEN. Approved prayers and devotions. The Same. 1897. Pp. 384. 48mo. Pr. 20 cents to $1.60.